

The Flaming Sword.

"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life."—Gen. III. 24.

Vol. IX. No. 8.

CHICAGO, ILL., AUGUST, 1895.

A. K. 56. \$1.00 per Year.

MAKE ALL MONEY ORDERS PAYABLE AT SUB-STATION 48, CHICAGO, ILL.

All business communications containing checks, money orders, and express orders, should invariably be addressed to the Guiding Star Publishing House, Washington Heights, Chicago, Ill.

Issued monthly by the Guiding Star Publishing House, Washington Heights, Chicago, Ill. Subscription rates, payable in advance, \$1.00 per year; six months, 50 cents; three months, 25 cents. Discount to clubs. We mail one sample copy to applicants for the same, or to those whose names may be sent us, which, in each case, is an invitation to subscribe. We solicit from persons interested in Koreshanity, lists of names for sample copies.

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PUBLISHED BY THE GUIDING STAR PUBLISHING HOUSE.

EDITED BY THE KORESHAN UNITY.

ENTERED AT THE CHICAGO POST OFFICE AS SECOND CLASS MATTER.

THE GOLDEN CALF.

"The Love of Money Is the Root of all Evil."

"When Ye Therefore Shall See the Abomination of Desolation, Spoken of by Daniel the Prophet, Stand in the Holy Place, Then Let Them Which Be in Judea, Flee into the Mountains."

The root of all evil must of necessity constitute the abomination of desolation. The time has come, therefore, when God will judge the world in righteousness, for the culmination of iniquity is upon us. The love of God manifest in love to the neighbor, and the love of money, are diametrical impulses of the human soul. The love of God—as indicated in the performances of use to the neighbor—is heaven-born and God-derived. The love of money, in which resides destruction to the neighbor, is hell-born and originates in self-love—which is the Devil and Satan.

Gold, the money god, the god mammon, the power which today controls church and state, has enthroned himself in the love of gold, and that wisdom which manipulates the gold god, and through it governs politics in the interests of the bondholder, is the same old Devil that tempted church and state in the beginning.

The next great contest in the political arena will be the contest for gold supremacy; and the man in whose hands the gold-mongers of Wall and Lombard Streets regard their interests the safest, will be nominated for

the Presidency of the United States. The present apparent improvement in the industrial world is a put-up job of the money power, intended as an illusory demonstration of the correctness of Cleveland's position regarding the single standard. While it will operate to deceive the people, it is one more link in the great chain of oppression which brings them more and more under the galling influence of the bondage of wage slavery.

Nothing less than the miraculous power of the Almighty can overwhelm the human lust for gold, which has become a deep-rooted mania that is sweeping humanity to its utter destruction, with the madness of a rushing torrent. It will take more than the Devil's subtlety to blind the wise to the observation of the modern tendency to rest its hope in the power of gold. Next to God, it is supreme; and so far as the present status of the world is concerned, it is the ruler of church and state. Its days are numbered, and the time is at hand when the people will confess that a prophet is among them.

The power of money is about to be dethroned. It will be the final act of judgment at the closing era of the great cycle. May God hasten the hour of his judgment and the inauguration of his kingdom of righteousness in the earth!

Who Would Be a Pessimist?

Isn't the World Growing Better?

Is not Christianity extending broadcast? and is it not a high-toned Christianity? Are not our churches fine, and growing more expensive every day? Are not creeds multiplying? Are not the A. P. A.'s making it warmer for the Roman Catholics? and are not the Roman Catholics making it hot for the A. P. A.'s? Are not the rich growing richer and the poor poorer? What better indications can we have that there is constant improvement in the conditions of the world? Business on the competitive basis is educating the world to be sharp. Wire pulling in the church and in state and municipal government is more wily as the days and years multiply.

The masses are robbed, that corporations may thrive; and as it is important that the masses be trodden under foot, and that the corporate thief, bondholder, and millionaire be maintained at the expense of the laborer, why is it not a good thing for Lombard and Wall Streets to govern the world? And why are not all these indications that the world is growing better?

The Tower of Babel.

Why, in the name of common sense, do not men say what they mean? Surely, at least upon those who assume the position of teachers to the people, the duty is imposed of using language which truly expresses the idea intended to be conveyed. This is so simple a proposition that it would seem as though its truth should be evident to all,—so evident that the statement of it would be superfluous were it not for the fact that we constantly find so called reformers—men who presume to teach others—exemplifying that pernicious aphorism which runs to the effect that language was bestowed for the purpose of concealing thought. And then they defend their slipshod, cloudy, confused expression—which, to do them sorry justice, is not so much the result of intent to deceive as of inability to clearly conceive—by the declaration that it makes no difference what their words be so long as their hearers know what they mean. Now, the truth of the matter is that their hearers do *not* know what they mean. A small proportion of their hearers think they mean what they say, and the rest of their hearers do not think at all; and as for *knowing* anything—well, that idea is too preposterous to even consider!

Now, for example. We have a class of persons in this country at the present time advocating what they call a single tax—a tax on land. They declare the present method of taxation to be altogether wrong; that as all tax on commodities is ultimately paid by the consumer, commodities must not be taxed; that the merchant transfers the tax on his goods to the goods, adding it to the price which the purchaser pays—and that this is unjust. Now they feel that something *must* be taxed to yield revenue to oil the wheels of government, so they say, “Let us tax the land.” This is their original proposition—tax land only, and this will prevent the holding of unimproved land, and will make such tracts available for agricultural purposes, for mining, etc. But at once difficulties arise. If only land is taxed what is to prevent wealth being held in other forms free from taxation? And city land is valued, primarily, not for the quality of the land but for the commercial advantages of its location. So the single taxer would get over these difficulties by fixing a high rate of taxation for city lots advantageously situated for the purposes of trade, and a lower rate in proportion as this advantage of situation decreases. To a clear, unbiased mind it is evident that such a tax is not a tax on land at all. It is a tax on the artificial conditions produced in a city. The fact is that the single tax idea as originally conceived is utterly untenable, and had to be modified until its advocates no longer mean “single tax” or “land tax” when they use these terms. Any tax imposed with reference to anything other than the quality of the land cannot rightfully be called a land tax, and when a tax on commercial advantages is called “land-tax,” those for whom words possess any meaning are thinking of one thing while the one using the term is thinking of something else. It is

safe to say that the majority of persons in this country think that the single taxers are advocating a tax on land as land. Well, they are not.

And, after closely studying their idea, it is evident that the result of its application would not produce very different results from the present method of taxation. For instance: if a merchant owning a store full of merchandise, located on a lot advantageously situated for trade (and if his trade was good his lot *would* be so situated according to the single taxers), must pay an enormous tax on that land instead of paying a tax on his goods as now, what is to prevent him adding the amount of his tax to the price of his goods just as he does at present, and making the purchaser pay it? And if tax depending on other than the price of the land can be called land tax, the possibilities for taxation are unlimited. Land on which banks are erected might be called bank land and a higher rate of taxation fixed than for land upon which stores or office buildings are erected. Of course the tax would really be not on the land, but on the bank; but there would be just as much reason for calling it a land tax as there is for calling a tax on commercial advantages a land tax. Point these things out to a single taxer and he will acknowledge that the tax on city property should not rightfully be called land tax, but that it does not make much difference what terms are used if the meaning is understood. But you say to him, “Why do you call it land tax if it is not land tax?” “Because the land is necessary for existence and is a permanent thing.” Well, so are the sunshine and the air necessary and permanent, and there is just as good reason for calling a tax on the thousand and one artificial conditions which go to make up a city, an air tax, or a sunshine tax, as there is for calling it a land tax.

Our purpose is not to show all the fallacies of the single tax idea. It is merely to point out the fact that the single tax propaganda is but adding to the general state of confusion in which the world is struggling at present. It is impossible for men to get a clear understanding of the various theories advanced as possible solutions of the great problems of the age, because of the great confusion of language. We have reached the condition typified by the tower of Babel—the confusion of tongues. Language is of no good but as it correctly expresses thought. If it does not do this it is a positive evil. Thought and speech are at present divorced, and as a result we have neither clear thinking nor clear speaking in the world today. Consequently it is impossible for men to understand one another. No man can tell what any other man intends to convey by a word unless he knows what value that man attaches to that word. And how few attach any special value whatever to words! Right at this point is where reform in culture must begin—with the *Word*.—*Eleanore M. Castle*.

“Sell a country! Why not sell the air, the clouds, and the great sea as well as the earth? Did not the Great Spirit make all this for all his children?”—*Tecumseh*.

Why Are We Having Good Times?

Why Are the Manufacturers Increasing Work and Wages;
Why Does Pullman, Just at this Juncture, Increase
Wages Ten Per Cent?

It is the trick of the gold power to deceive the world into the belief that "sound money"—adhered to by the administration—is working favorable results. It is in the power of the combined influence of so called "sound money" to make times hard and easy at will. Lombard Street can tighten or loosen the screws at pleasure. It is the power of the old serpent, the Devil, the modern boa constrictor, having the subtlety to tighten or loosen his grip whenever the necessity of the case demands it for his interest.

The masses require a few more lessons before they will relinquish confidence in the millionaires who are running the country in their own interests. Millionaires who control our Congress and legislatures are not supposed to enact laws for the people. The people are fools. They imagine—because they vote—that ours is a Government by the people and for the people. The people who vote do so for the millionaire and not for themselves; and whether it is for the gold bugs or the silver bugs, it is all the same. They are a set of cut-throats and robbers; not the people, but the robbers for whom they hurrah and throw up their hats.

Turn the tables before the *so called Government* and the military, with the millionaire to back them, make it impossible for the poor masses to exercise the franchise.

The English Empire Has Prepared the Way.

While might does not make right, still it is a fact that whatever conditions the force—whether mental or physical—of an age is able to impose upon that age, those are the necessary conditions for the age's development. This does not mean that "whatever is is right," but it does mean that whatever exists is necessary during the period of its existence. Wrong is never right, but the existence of wrong is an essential element of progress, just as darkness, no less than light, is a necessity in the economy of the universe.

It is necessary to the bringing into existence of a higher social order, that the preceding order be disintegrated. The law of development demands the dissolution of old structures for the purpose of creating new forms. Society undergoes processes of growth which make necessary a constant warfare during the period of growth, and not until growth is finished and the fruit manifest can rest come.

A careful study of history discloses this law of development operating through, and indeed causing, all political and national changes, carrying the world onward to the present condition, when the might of the Anglo-Saxon is about to dominate the universe. Already destiny has spoken, and no opposing power is mighty enough to prevent the civilization and language

of the Anglo-Saxons spreading over the entire globe. The ambition of England, backed by her military and naval force, has in great measure made possible this result which the near future must see realized, when again the whole earth shall be "of one language, and of one speech."

To bring about such a condition, so necessary to the establishment of one kingdom—the Kingdom of Heaven—throughout the earth, was needed that aggressive power which has laid its greedy hand upon every available spot in the earth, imposing its language and customs there, until as Prevost-Paradol says, "it is with English words that the navigator is hailed on almost all the accessible coasts of the earth."

That English Empire, more extensive than any other whose fate history records,—has paved the way for the new Kingdom to spread majestically from its starting point in America until its dominion extends "unto the uttermost parts of the earth."—*E. M. Castle.*

"The Letter Killeth."

The Devil Hath the Power of Death.

These two statements of the Scriptures seem to imply that God and the Devil both have power to kill, which is true in one sense; but there is a vast difference in results obtained by the two powers.

The true letter or word is the ultimate or scientific exposition of the laws of the universe; it is the absolute knowledge,—God's knowledge of all things. Opposed to this is the false word or perverted science of man in fallacy, and in the consequent evil life of fallacy. Man in fallacy and evil is the Devil.

The Devil hath the power of death. Yes, but he has not the power to *kill completely*; he can only bring continuous dying, through successive embodiments. He has power to produce only mortal bodies, in a continuously dying condition, filled with an equally mortal spirit that repeatedly loses its body, and is dependent for existence for a period on some other body (not its own). Then this mortal spirit dies as to its spirit life by disintegration of its group of spirit entities, losing memory and consciousness; and, forming a new combination or group with other disintegrated spirit entities, builds up a new mortal body and comes back to sight of men as a newly born being—just as mortal as before, and just as much under the power of the Devil. This is all the power the Devil has. He cannot stop this continuous dying, this endless (so far as he is concerned) dying of the body and dying of the spirit that so changes the whole being that he does not know what or who he was in his former embodiments.

"The letter killeth." The letter has power to put an end to mortal conditions, hence it has power to actually kill out or banish from man the old nature, the Devil nature which Jesus said was from beneath. How does the science of the word banish fallacy? In the first place, let us say that when the word or letter is manifest to the world through God's messengers, it does not

banish fallacy from every brain. A mind must have some degree of previous preparation before it can grasp the truth when it is presented. A mind may be wholly in fallacy, having been surrounded by a sphere of fallacy since its birth, yet it may have an interior preparation that will enable it to recognize and receive the truth when it comes; and through this reception of truth in the intellect, the old fallacies must be driven out; and through the effort to walk by the light of truth, the old evils are killed out and banished from the life. Thus the letter has power to *kill*. But we read that it is the *spirit* that "giveth life." The letter has power to slay fallacy and evil by the sword of truth—but it, being but one half the power of God, has not the power to give life, and it devolves on the spirit, or more properly the soul, of God to breathe into the dead man the breath of lives—and to make man a living soul, over which the Devil has no power.

The spirit of God that "giveth life" is always given out through the overshadowing of the Holy Spirit, the baptism from the translation of the personal Messiah of God. His office is always twofold—to give the letter of the Word and the Spirit. In the seven successive overshadowings of a great cycle, each messenger brings and teaches by word of mouth the specific degree of the word that pertains to his age; through this he is able to begin to kill out or banish the Devil from the degree of mind he is operating on in those prepared to receive it. He then culminates his labors by baptizing them with his Holy Spirit, which quickens the degree of mind from which the Devil has been cast out. Thus the man is made *alive*, not all at once, but by stages or degrees, working from his interior toward his circumference, or outermost environment or body; hence it is in the *body* that the last degree of killing is accomplished, and it is the body that is last to put on life. Paul's teachings plainly corroborate this doctrine. He says, "We who have the firstfruits of the spirit," that is; are quickened or made alive in the spiritual degree of our beings, "groan within ourselves," "waiting for the putting on of the body," the new live body, over which death and the grave have no power.

The passage in the Bible, "the letter killeth," has particular reference to the ultimate or scientific degree of the Word. It is only the scientific or rational degree of the Word that is able to penetrate the hard-shelled outer or natural, rational degree of the human mind, which corresponds to and presides over the ultimate degree of life, namely, the body. Hence, in order to completely kill the mortal man (body, soul, and spirit) that the Devil is always trying to kill but never accomplishes, it is necessary for the natural mind to receive the natural or scientific truth, "the letter." When this is accomplished and truth sits on the throne of man's reason, the last enemy, death by the Devil's power, is overcome, and the letter, containing the science of the law of dematerialization, enables man to kill completely the old body by transmuting it to spirit. Then the spirit of truth can bring man into the last degree of life, giving him, through the laws of polarization and

materialization, a new body, arch-natural, immortal, beautiful, glorious; like unto Christ's glorious body.—*Alice Fox Miller.*

Turning the World Upside Down.

It was at an early date in the Christian era that humanity was instructed not to put new wine into old bottles, or new patches on old garments. These sayings are as wise today as when first uttered. The supreme need of our day and generation is the involution of all vitalizing energies into one person who can say: "Behold, I make all things new." Such an involution is the seed man of a new era for humanity and its environment. He is the potency of the increate to breathe anew "the breath of lives." Is such a personality inconceivable? Not at all to a mind mature enough to grasp the science of the law of universal resurrection. Each seed reproduces its own kind, modified only by developing environment. This age necessarily produces its Ancient of Days, its ingatherer, who should be transformed to the children of a *divine* era and kingdom, since it was the spirit of Jehovah which vitalized the progressive spirit of the age now passing away.

For two thousand years, the spirit of the Lord Jesus has operated in our mortal race to produce from it the ultimate wisdom of his sacrificial love, the serpent to be *lifted* in this wilderness of sin, for the restoration of the sin-stricken. Wisdom reveals the righteousness of the law of love; and all who look to this serpent for life will have it.

When Elijah, the Voice of one crying in the wilderness, comes to restore, he begins by dealing with the wisdom of fools. It crackles as stubble in the burning heat of the purifying fires of God's dishonored law, kindled by the word of the prophet. The scribes, Pharisees, and hypocrites sit in the seat of the scornful and ridicule Him. With His plumb line, the law fulfilled in the man Christ Jesus, he measures them all, and none have the stature of the upright. The crucified Jehovah on his cross at Calvary was a prophetic type of the man with the plumb line, the man who stands before the world today as the law of the cross fulfilled. He bears the plumb line in his hand as the sign of his ruling spirit. It is the builder's plumb line, by which He lays the scientific foundations of the kingdom of heaven in the earth. With it He will turn the world upside down and inside out. The cross of Jesus the Christ on Calvary was a vertical piece of timber, crossed by a horizontal. He who hung there was the living Vertical, *the truth*, upright in all his ways. On the horizontal bar his arms were outstretched, his fingers pointing to the confines of the universe, which is his inheritance. Of it, he is the apex and stellar nucleus of its culminating glory. The cross rested in the earth of the mountain, and a line drawn from the outstretched fingers of the crucified to the horizon would have delineated the chord of an arc, which the plumb line demonstrates to be the hollow of God's hand, in which he holds his own, to mould it to reveal His will. It defines the sphere of his power and glory.

Today, the man with the plumb line confronts the cross of Calvary, the pivotal center of a world now passing away, and refracts its light on a world to come. This is the circumferential man of the world that now is, and the central sun of the world that is to come. His heat is the love of Jehovah, that saves to the uttermost, and his light is the science of life and immortality. Those who walk in the light, see in him no darkness at all. Those who feel but the burnings of his wrath—the wrath of outraged love—see him as the blackness of darkness, at the mouth of the abyss. He brings the people face to face with facts, and reveals the operations of the laws which underlie them. The peace of modern Israel is being disturbed by his Sword of absolute truth. He is calling a halt, and is giving the priests of Baal a diet of facts, in return for the empty froth of their fictions. This must finally bring to them the new world's ridicule, and call to the standard of the prophet of God those who can honor his laws and glory in his cross. Elijah is enunciating the principles which, applied, recreate from the chaos of one age the order of the next. He comes to lay the foundations of the new earth in righteousness, in the thoughts and lives of men. He restores again the knowledge of the firmament above and the firmament beneath, and sets again the sun, moon, and stars in their right places in human thought. He creates again the greater light to rule the day, and the lesser light to rule the night. He maketh the stars also, and sets them in their places, declaring them to be for signs and for seasons and for times and for days and for years, to give light unto them that are in the earth.

Elijah is the primary sun of wisdom's light. The last being first and the first last, therefore is his name Koresh, meaning sun and source. When the sun shines as Jehovah, he is the enthroned Fatherhood of his being, to whom the Son cries, saying, "Elohi, Elohi." Every age produces its restorative Elijah or Fatherhood from whom ultimates the Wisdom or Motherhood of all future glory. Fatherlike, he brings his children face to face with the facts of their true conditions and forces upon them a realization of their absolute dependence on the God or mighty Spirit of his Fatherhood for quickening to the life of light, if they would be children of the light. He is the Father of lights. We have reached the very closing hours of the Christian dispensation, and Elias stands at the door of the new age. It is the door of the tree of life, of the temple of His Holiness. His *Flaming Sword* will guard the way, and will rend the veil for all who would behold the Holy of Holies, and enter its temple by the new and living way.

By one class, Elias is seen as the one altogether lovely; by the other, as one possessing no beauty that they should desire him. He, the true cross of Christ, is dividing the world. On which side are you? This cross, this true cross, and *this alone* will turn the world upside down and inside out, and make all things new. All within His kingdom will see their sun in the center, and a glad circumference rejoicing in his light. They will see the free inflow and outflow of all the energies of life from

circumference to center, and from center to circumference. They will see the interdependence of God and man and their ultimate unity; then, oh glorious consummation, devoutly to be wished, will be seen that holy city, the New Jerusalem, whose inhabitants need neither the light of the sun nor the light of the moon, for the Lord God is the light thereof. In His holy interblending with his humanity will be that light of his promised day of rest, neither dark nor light, but replete with the harmonies of that peace which passeth all understanding.—*Berthaldine S. Boomer.*

The Law of Atonement.

(CONTINUED FROM JULY.)

From the foregoing considerations, the reader may be induced to accept the truth that to sacrifice the goat, in the highest or supreme degree, is to impart external or natural divine life by the actual transmission of the natural life by translation. To make clear the distinction between the sacrifice of the goat and that of the ram, in this supreme degree, we will take the two translations—that of Jesus nearly nineteen hundred years ago, and the one to come, which will mark the division between the old and the new dispensations. The sacrifice of Jesus was the translation of the formate will of man, the manifest divine life; but the sacrifice of the Messenger of the New Covenant will be the translation of the man who is the ultimate truth, and not the ultimate life, as in the incarnation of Jesus.

The highest natural life is a quality or state which precedes the real divine life. It is the point and state of transition. It comes at the extremity, or at the outmost (ultimate) science of life. It corresponds, in the Grand Natural Man, to the innermost covering of the cortical substance of the brain, the pia mater, that is, the soft mother of the brain, which has as many origins as there are cortices in the cerebri structure. The cortical cells are the origins or sources of the pia mater, which is the immediate environment of the mass within the cranium. It is the product of the union, in the cell, of the *pneuma* and the psyche, or the spirit and soul of the man. But while it is the product of the elaborations of the cortices, it also contributes to the cortices, in turn, its own elaborations as related to both the arachnoid membrane and to the piissima mater; namely, the environments of the cortices themselves. Succeeding the coming translation of the Messenger of the Covenant, there will come a dissolution of the male and female organisms receptive to the outflow of the forces resulting from the central theocrasis. This incorruptible dissolution of the male and female forms is the source and origin of their permanent unity in the one integral form, constituting as many unitary forms as there were pairs entering into conjunction. This point of conjunction, this act of conjunction in the many, is the extreme and outermost point and act of death to the old or natural man. It is therefore the beginning of life to the new man. It is that extreme point and quality of death to the dying man, where nothing of *excreta* remains to

pass to corrupt dissolution or decay. This, to the many, is the goat and its sacrifice.

In a former statement, we have noted the sentiment that God, for the sake of a mere symbol, would not institute the wholesale slaughter of animals of domestic and harmless natures. Such a statement does not require logical demonstration to any mind having the least possible conception of the true character of the Creator and Governor of the universe. If, then, the sacrifice of animals had its origin and institution in the laws governing the necessities of the progressive evolution of animal and human existence, the perpetuity of the soul entities which begin in the lower forms and terminate in the highest, why may we not examine those laws and comprehend the plan and method of spirit (pneuma) and soul (psyche) progress?

The mineral, vegetable, and animal kingdoms are related as are the chemical, organic, and vegetable substances and offices (functions) of the animal organisms. In the economy of animal or human life, there is a constant metamorphosis (transmutation) of one substance to another, in the body. This process operates both ways—from the mineral toward the animal, and from the animal toward the mineral. The chemical constituents of the human structure, appropriated through the medium of vegetable and animal nutriment, are transmuted to the substance of organic structure in the life of the animal and the man. These processes of transmutation proceed through all the stages of progressive metamorphosis, from the most elementary conditions to the highest or supreme state of the organism; and when any corpuscle is worn out and yields up its spirit or force, the contiguous corpuscles absorb the spiritual essences or life of the disintegrating cell. The progressive cells appropriate the vitreous spirit, while the retrogressive ones appropriate the resinous or alkaline elements or substances of the cell.

We have repeatedly asserted the fact, that thought, whether as pertaining to desire (the will, hence, the love principle) or to intellection, is real substance. We have repeated this so often because we know how oppositely the mind has been, and is, educated; and though, in some measure, it is willing to be receptive to the new idea, it is still influenced by the old and fallacious bias, to forget the fact in many of its most important bearings and relations. It is impossible to enter into the occultisms of transmutation, in the metamorphic relations of spirit and matter, without a constant, clear, and ready apprehension of the subtlety of spirit substance, and a vivid conception of the mutations to which every quality of feeling is subject.

[CONTINUED.]

The best part of one's life is the performance of his daily duties. All higher motives, ideas, conceptions, sentiments in a man are of no account, if they do not come forward to strengthen him for the better discharge of the duties which devolve upon him in the ordinary affairs of life.—*Henry Ward Beecher.*

"Human Evolution and the 'Fall.'"

In the human domain, evolution starts with Adam, and has the Christ for its ideal and ultimate climax. The transition must be subjectively actualized in every human being. Adam is the concept of self as a physical body. Christ is the *knowledge* of self, as mind, soul, spirit—divinity within. To wait for the evolution of the spiritual consciousness until after the event called death, is to squander the divine birthright and heritage. The supreme feature in the brilliant afterglow of the nineteenth century is the discovery that man does not need to wait to be pushed from behind, and torn by evolutionary friction, but that he can voluntarily unfold himself and escape it. Displacing a material with a spiritual consciousness lawfully assures progress. It is practically the "Christ-mind" in humanity, or the general incarnation. The single historical ideal is only the life-size picture of man. The present universal gestation will end in a new universal nativity.—*Henry Wood, in May Arena.*

The above, taken from an article entitled "Human Evolution and 'the Fall,'" is a fair sample of the inversions and perversions of the theology and so called science of the present.

In the human domain, evolution does not start with Adam as he was before the fall, "created in the image and likeness of God"—just like God. When Adam fell, he fell into the lower sinful humanity, having first been theocrasised or translated, that is, converted—body, soul, and spirit—to spirit, which was Holy Spirit, the divine seed, as Jesus was after his translation. This Holy Ghost, as a new atmosphere, was breathed into the humanity having a desire, an affinity, for it; dying, according to the law of seed growth, it was made to be sin, whereas, before, like Jesus, "it knew no sin." From this Holy Ghost, as seed, was evolved the Adamic church and tree of lives. Jesus was the ripened fruit and involved seed of this "tree of lives which bare twelve manner of fruits, and yielded her fruit every month" (dispensation): "and the leaves of the tree were for the healing of the nations." As Jesus was expressly declared to be the beginning and the end, the first and the last,—the cause and the effect, he was the re-embodiment of Adam, but not the evolution of him in the ordinary sense of evolution from a lower to a higher form of being. Jesus had a twofold origin—from above, from God, and from humanity, being the Son of man, the Son of God, the God-man. In the latter case, he was an evolution from the sinful humanity, not from the Adam who was created in the image and likeness of God. While the Bible plainly teaches that "As in Adam all die, so in Christ shall all be made alive," it also adds, "but every one in his own order; Christ the firstfruits; afterward they that are Christ's at his coming;" it just as plainly teaches that not all men, but only those who received the divine seed, the Holy Ghost, at the time of seed sowing in the beginning of the Christian age, can, now in the end of that age, have the "ideal and ultimate climax," "which is Christ formed in you, the hope of glory," "subjectively actualized" in them at this harvest time.

It is not true that "Adam is the concept of self as a physical body," while "Christ is the *knowledge* of self, as mind, soul, spirit—divinity within." Surely the Adam who was created in the image and likeness of God was not in any sense an inferior being to him who was only in the "express image of God." The needs of modern evolution, which teaches a constant evolution without any corresponding

adequate involution,—that which is nowhere found in nature, and hence does not exist,—seems to require that the Adam be inferior; but such is not the fact as taught in the Scriptures. It is quite true that the kingdom of heaven, for the advent of which Jesus taught us to pray, is coming right here in earth, not in some imaginary spiritual world; it is just as true that the subjects of it will not die and their bodies go into the grave to rot, as that of Jesus—the Father's seed, of whom they are the begotten and will be the offspring—did not.

The knowledge that man does not need to wait until after death to rise into the higher, the divine, consciousness is not a discovery of the "afterglow," or *any* glow of the nineteenth century, but was clearly revealed in the Bible, if men had had eyes to see, or ears to hear, it. Still another fact is there revealed which does not yet appear to have dawned upon the intelligence of the *Arena* writer, in common with the great body of religionists of the present. As long as men travel the broad road that leads to death, they will continue to fail of attaining the higher, the divine consciousness and life. We only attain the "Christ-mind" when we have developed into the Christ-body, that body for which there is no longer death and physical decay. Then, at last, for us, "This corruptible shall have put on incorruption, and this mortal shall have put on immortality; then shall be brought to pass the saying that is written, death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

Neither is it true that of himself, unaided, "he can voluntarily escape it," whatever the *it* means in that connection; whether it means death or continued life in the lower consciousness, any more than the seedling apple can, of its own volition, escape the knurliness and bitterness of its own condition, and rise into the excellent quality and beauty of the choicest Spitzenberg or Bellflower. There is but one way in which this higher quality can be attained (and that not for that individual apple, but for the tree which produced it), and that is by grafting the higher quality into its circulation, the identical process by which the higher, the divine humanity, is attained by the lower, sinful human nature, according to the Bible and according to reason. If by "the single historical ideal" is meant Jesus, it is not true that he is "only the life-size picture of man." He is, as well, the God-seed from which, when the time of birth comes, will be born the one hundred forty and four thousand sons of God—that John saw on Mount Zion—who had been "redeemed from among men." It is true that the present is the period of gestation for the birth of these, but it is not—at least on the higher, the God, plane—a "universal gestation," and will not "end in a new universal nativity."

"THE FALL."

The great mistake of this present writer, as of many, is a failure to recognize the twofold origin of the higher humanity, the God-man, the Adamic man; or rather, perhaps, the specific source and fountain of these origins. Jesus put it thus: "I came down from heaven, ye are of your father the Devil." "For as the Father hath life in himself; so hath he given to the Son to have life in himself." "I and my Father are one." "Ye will not come unto me that ye might have life." "I am the way, the truth, and the life: no man

cometh unto the Father but by me." He is not only the life, but the truth that reveals the life, and the way that leads to it. The way referred to is the way of seed sowing; "He saith not, and to seeds as of many; but as of one, and to thy seed, which is Christ." He was the Son of man, the Son of God, the seed of the Father God, which, if it were sown in the lower humanity—the merely animal man—would, in the end of the cycle of its reproduction, regeneration, reproduce some more beings just like himself, sons of man, sons of God, possessing the life of the Father in his divine-human. But he plainly declares the time of this cycle to be an age or dispensation, at the expiration of which time will come the harvest of this seed, which in body, soul, and spirit will be just like the seed,—divine-human God-men. Eden was the garden where this God seed was sown, and did not only "represent the ripeness and perfection of a great kingdom," as this writer declares, but also the garden in which the seed of such a kingdom, the kingdom of heaven in earth, is sown.

We are told, in Revelation, of a tree of lives which produces its fruit every month (every dispensation), of which the leaves are for the healing of the nations. This tree of lives is the human tree, and the year is the zodiacal cycle of twenty-four thousand years, called in the Bible, Mazzaroth. The twelve months of it are twelve dispensations or ages, in each of which the tree of lives matures fruit which, when planted as Holy Spirit, as Jesus was, in God's Garden, "guards the way" of the tree of lives for the coming age, just as the seed of any tree guards the way of its kind by reproducing the tree. At the end of the great year, the grand cycle of the equinoxes, which period we are now approaching, there comes the ripened product of the whole cycle, the resurrection of the dead, the perfected sons of God, of whom Jesus, being the seed from whence they sprung, becomes the Father. When "in the spirit on the Lord's day," John, with prophetic eye, saw them on Mount Zion, and said they were virgins, men-women, as Jesus was, and that they were "redeemed from among men." He said that they had "the Father's name in their foreheads," had the divine nature in them. The promise is that "seed time and harvest shall never fail." This harvest time in humanity, which is the harvest of which the Bible speaks, will be succeeded by another seed sowing for a future harvest; hence, with this harvest of sons of God (Gods, the Adamic race, of whom it said, in Obadiah, "And saviors shall come upon Mount Zion to judge the Mount of Esau; and the kingdom shall be the Lord's,") will come again the Garden of Eden. Keeping in mind the dual nature of these sons of God that will be redeemed from among men, we may be able to understand the fall of man. The so called evolution of what is called the science of today (of which this writer is an exponent, though discarding the materialistic phase of it, claiming that the real evolution is of the spirit, having nothing to do with the body, which is constituted of matter, which in its elements is always the same,) has no analogy in nature, and hence is impossible.

The quality of the material part of the tree is determined by the quality of the life or spiritual part which impregnated and appropriated it. Such is the law in all material things. The process of impregnation by its spirit, its assim-

ilation and appropriation—creation—is going on in every thing that grows. The apple of a given quality cannot perpetuate that quality by willing its posterity to be of that quality, or even by the planting of its own seed. For that particular apple there is nothing possible but death and decay. A seedling apple tree, however good the fruit from which it came, is usually but a worthless seedling, almost never like the fruit from which it sprung. The only way to make this tree bear fruit like the original, or of a higher quality, is by inoculating it with the life of the tree which produced the fruit of higher quality. So with the human tree. The mere seedling always produces seedling fruit, more or less beautiful and valuable, may be of a higher order and quality, but never anything but a seedling. There are “times of refreshing” (Greek, soulings up, getting new accretions of soul power) that “come from the presence of the Lord.” The *parousia*, presence, of the Lord is when the Lord is present as the ripened fruit of the tree of lives, in the end of an age or month of the great year of Mazzaroth, as Jesus was in the end of the Jewish month or age. Whoever avails himself of these refreshings, or soulings up, that come from the presence of the Lord, will find them in himself “a well of water springing up unto” (into) “everlasting life.” Whoever fails, at these times of refreshing, to become a partaker of them, like the persistently disobedient Jews in the time that Jesus was in earth, and the times when his spirit, the Holy Ghost, was poured out, which time is long past, must fail to reap eternal life, at the time of harvest in the end of the age.

This fruit, having attained to the quality of the God life, is plucked and appropriated by the Gods. It was said of one of these ripened fruits, “And Enoch walked with God: and he was not; for God took him.” As in the case of all appropriation of fruit there is a part that goes upward to sustain the higher life of beings, so there is a part that descends to the earth to become the seed of other fruits to be similarly appropriated, in the end of other cycles. The unscientific evolution, so called, of today, whether materialistic or spiritualistic, is unlike the wisdom of the wise man, in Ecclesiastes, who said, “Who knoweth the spirit of man” (the Adam, created in the image and likeness of God) “that goeth upward, and the spirit of the beast” (the descending spirit of the same being) “that goeth downward to the earth?” the human earth, which received it as the divine seed of a future harvest. There is an upward way and a downward way, which Jacob’s ladder typified, and there are spirits descending as well as ascending; the former are just as essential in the economy of being as the latter, indeed, without the former the latter would be impossible. The fall, then, was the fall into the earth (the human earth) of the descending spirit of the perfected divine-man—the God-man, the Adam created in the image and likeness of God—into the mere animal man (who came, as Jesus declared, from beneath, from his father the Devil), in order that from it, in the harvest, in the end of the age (world), there might come up some more ripened fruit on the tree of lives, some more sons of God—God-men. It was the planting of the involved ripened seed of Divinity in sinful humanity, that from it might be evolved, during the cycle or period of re-production, more beings like that from which the seed

came. But as Jesus and Paul both plainly taught, and as is the nature of all seed, this seed had to die in order to reproduce. It is not true, then, as this writer declares, that this fall, or the fall of man, was a “fall upward.” What comes in the weary centuries afterward as the result of this fall is not a part of the fall. The fall of wheat into the ground is not the maturing of the harvest.

It was said to the mother of Jesus, at his birth, “Behold, this child is set for the fall and rising again of many in Israel; and for a sign that shall be spoken against,” as it is today. For the higher, the God-man it was a great, a disastrous fall in which he who of himself “knew no sin” was “made to be sin for us;” “that we” (who, in the time of seed sowing, the time of soulings up, which came from the presence of the Lord, received it) “might be made,” in the harvest of that seed, “the righteousness of God in him;” but for the man born in sin and shapen in iniquity, who by reason of conjunction with the higher spirit was, in the end, elevated into the throne of God, it was no fall at all, neither was it declared to be, but, contrariwise, an inconceivably glorious uplift, contemplating which, Paul exclaims: “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.”—Oscar F. L’Amoreaux.

The Cross of the Divine, the Perfected Man With the Scrub Human.

For the last two centuries, man, progressing along the lines of material prosperity, has sought, with painstaking effort and enduring patience, to develop all domestic animals to the highest possible capacity in their especial productions of food, raiment, and service to mankind. None have been neglected or forgotten, from the hen that scratches in the barnyard and accurately corroborates the cosmos in the production of carbon and albumen for our table, to the patient ass and horse that carry our burdens, plow our fields, and speed us on the highway to wealth or pleasure.

Men have spent their lives and fortunes in development of one particular breed of horses, cattle, or sheep. Their mantle falling upon other willing shoulders, this work has been taken up where left off, and pushed on and on to the highest possible perfection. The effect of crosses in breeding and of the infusion of new blood has been studied and demonstrated over and over again; the selection of the fittest—especially of the males—has been practiced, until it would seem that nothing more can be done toward perfecting any class of domestic animals. The sole need, now urgent, is to preserve and maintain the present standard of excellency in each, and to disseminate the improved blood as widely as possible, that all may have the benefit of the cheapened productions.

Slowly but surely all scrub stock is being displaced by the better, not so much by replacing the scrub with the thoroughbred, as by grafting or crossing the good with the bad. By continuing the crossing from generation to generation, the scrub becomes absorbed, in time, into what breeders call full-blooded, in contradistinction to the thoroughbred. The latter may be, so far as history goes, but the best selections from fixed types that have been preserved in nations or

tribes of men from periods too remote for authentic history. But as others more modern have had their base or origin from one or more crosses between two or more distinct breeds or fixed types, followed by selection and in-breeding, until the type is permanently maintained in every reproduction, and a pre-potency to beget after its own kind is so strong as to largely overcome the same potency of inferior breeds when crossed with them, we may safely presume that all so called thoroughbreds have had their origin in some such manner.

We think we may even go farther, and presume that as God—in the beginning (taking the most materialistic view), created all things good, and very good, to Adam's hand, that domestic animals must have then existed in the very height of their perfection; but as man fell and retrograded more and more, mentally, and perhaps physically, the animals in his charge followed suit, not alone by the neglect of those patient and intelligent efforts that we find necessary in order to improve and maintain such high qualities, consequent upon man's growing iniquity and ignorance, but also degenerated through the power of that mysterious something—sympathetic cord we might call it—that unites all nature to human mentality so firmly that the ascent or descent of man along the line of progress is followed by old Dame Nature as a thread follows the shuttle in a weaver's loom. That mysterious occultism by which man, both consciously and unconsciously, renders his material surroundings objective reflections of himself, prevailed pessimistically during the dark ages (the most degenerate time of human history), to that extent that all knowledge or care for the improvement of our animals was almost, if not quite, utterly neglected, and the fact that anything was left upon which to build anew, or repair the waste places, is due rather to an overruling providence for ourselves. To this kindness we may be thankful that when we began to awake to a new dawning wisdom, we found the material out of which to bring forth that which we now have, and that may, for ought we now know, reach a higher perfection yet.

The experience of these years has brought breeders to adopt the axiom of taking always a "top cross," that is, using the male instead of the female of a superior breed in making a cross, not only because of the very much more rapid multiplication of the get, therefore reducing the cost of the improvement, but because of the greater potency of the male over the female in overcoming the inferior blood on the other side of the cross. This law prevailing in the animal kingdom, must also prevail in the human or anthropological domain; for a law found to be true and operative in one order of life will be found to be true also in every other, with this difference—in the higher it becomes more and more complex, intricate, and comprehensive, while in the lower it is more simple, gross, and circumscribed.

In following this law into the human, we must not forget that God is the proprietor and operator of the science; man only co-operating through his desires, as the animal does under the control of man. God, in originating the Hebrews, whose racial proclivities today permeate all European and American blood, selected Abraham, or rather produced him, from a preserved line of descent through Noah and Enoch, from Enoch, from Adam, "which was a Son of

God." And to him, Abraham, was given the promise that "in thy seed shall all the nations of the earth be blessed." A promise partly fulfilled in the coming of Christ and the dispensation of his truth, and in the very general diffusion among all the Gentile nations of the more potent Jewish blood; but the promise will be complete only in the harvest of humanity, soon to be accomplished.

Abraham took to wife not only Sarah of his own people, through whom was preserved the higher line of descent to Christ, but his seed also lifted up lower grades of humanity in the cross with the two Egyptian women, Hagar and Keturah. From the former of this latter union originated the Arabs, the oriental splendor of whose achievements in the arts, learning, and in war, under the Mahomets, outshone all Europe, and threatened at one time to supplant the Christian with the Mohammedan semi-civilization.

Another interesting instance may be observed in the marrying propensity of Solomon, whose wisdom did not discover that marriage was a failure; for even with an espousal of seven hundred strange women, princesses of surrounding nations, he gathered to himself three hundred concubines upon which to engraft the pre-potency of his wisdom in that measure, at least, dispensing the promised blessing of Abraham's seed. But the greatest of all bestowals of the blessing of Abraham's seed occurred in the carrying away of the ten tribes of Israel into Media and Persia, where they were lost in the general commingling of their blood with those Gentile nations. From this commingling has come the great Germanic family, including the Anglo-Saxon race, which together with the Teutonic, in America, will attain to that fulness of the Gentiles promised by Jacob to Joseph's son Ephraim.

While God has endeavored, all along down the history of man's declension into mortal life, to lift him into higher and nobler mental and physical development, he has had a still greater purpose in view—that of man's immortality, attained only by his introduction into the divine domain itself. This is accomplished only through the infusion of the blood of the Lamb or Ram of God (the begetter) into downfallen humanity. To accomplish this, Jehovah becomes the progenitor, through the Messiahs or sons of God—in whom he dwells. At stated periods he impregnates the race—through his theocrasis—with the more or less perfect seed of Deity, according to the approach to Deific perfection; beginning with Adam, who, though in the image and likeness of God,—an immortal man,—fell into the mortal humanity as a seed cast into the ground to spring up, grow, and evolve the spirit of his life into the four races of men that went out from the Garden of Eden, as a river parted into four heads to water (people) all the earth.

This spirit was again gathered in Enoch as another Messiah or seed man; the same was repeated in Noah, Moses, and Elijah, until Jesus came, the sixth of the series. His line of blood being maintained and improved down through all the preceding ages from Adam, Jesus came forth immaculate—the fulness or full-blood of Deity dwelling in him, bodily. He was thus created the perfect begetter, not after the manner of the flesh, but after the manner of the Spirit—the Holy Spirit that was the Lord Jesus' theocrasised flesh and blood, which if a man eat and drink thereof,—as

he taught in the symbol of the last supper,—“will raise him up at the last day.” That is, those who believed and accepted the Spirit, conceived the divine life in themselves; these constituted the church—the Bride, the Lamb’s wife—in which the period of gestation has obtained until the harvest soon to be, when the seventh Messiah will usher in the kingdom of heaven in earth. The sons of God, bred and born in his image and likeness, will then arise from the sensual, segregated, and degraded humanity, as perfect, immortal, *virgune* beings.

This is indeed the cross of Christ with fallen humanity; by this process alone can man be raised up and restored to the lost estate which he had in Adam. This operation is symbolized only by the crucifixion of Jesus on the cross, where a cruel world put him to death that they might obtain his inheritance—the good seed of the kingdom. This is the conjunction of God and man that effects the improvement of the latter, as the cross of a thoroughbred—a perfect man—onto scrub humanity.

Comparisons are said to be odious, and this one may startle the prudish reader; but, nevertheless, it is strong in the truth and the simplicity of its illustration.—*John S. Sargent.*

How Is It?

If the Devil hath the power of death, and the letter killeth, does this make the letter the Devil, or is it an instrument in the hands of the Devil? There are three important factors involved in this question. It is essential that we have a clear and definite conception of these factors—the Devil, death, and the letter—and of their origin.

The universe as a whole is a perfect organic structure. Its domains and the principles governing them are perpetual. Two primary principles of Being, upon which this perpetuity rests, are the principles of life and death. These operate in every domain. Every atom of every domain of the universe pivots, consciously or unconsciously, directly or indirectly, at one center—the God-man, the Lord Jesus. This God-man says of himself:—“I form the light; I create darkness; I make peace; I create evil; I, the Lord, do all these things.”

Notice, it is the *Lord* that doeth “all these things.” *How* does he do all these things? Primarily, in his theocrasis. Jesus, the *Lord*, said to his disciples that it was expedient that he go away, otherwise the comforter would not come to them. The “new and living way” by which he went was the way of theocrasis. His ability to pass out and in through this “living way” was the result of his scientific understanding of the law of transmutation in every domain.

All activity of the universe pivots, primarily, at the anthropostic center. This center, in every cycle, is the Lord, the degree of fulness of the manifestation corresponding to the cycle. One of the axioms of Koreshan Science is that everything in the universe has its opposite. There are co-ordinate opposites, as wisdom and love; there are also antithetical opposites, as wisdom and ignorance. These opposites—whether in the organo-vital or the alchemico-organic domain—have their alpha and omega in the Alpha and Omega—the Lord. In the anthropostic domain the center comes and goes; upon this depends the perpetuation

of the universe. The theocrasis of the Lord Jesus furnished the pabulum essential to the perpetuity of the domains of life and death. In the realm of perpetual life there are the three degrees: celestial, having the co-ordinate opposites, wisdom and love; spiritual, having the co-ordinate opposites, faith and charity; natural, literal or scientific, having the co-ordinate opposites, truth and good. In the perpetual sphere of death are the three degrees having the antithetical opposites of the degrees in the perpetual domain of life. The antithets of wisdom and love are ignorance and lust; of faith and charity, doubt and covetousness; of truth and good, fallacy and evil.

Now, as to the Devil. In the theocrasis of the Lord he *voluntarily* creates, recreates, perpetuates, the Order of Melchizedek, the perpetual domain of life. There can be no voluntary power exercised without the activity of its opposite, its reflex, the involuntary. This involuntary power of the *Lord* is the agent by which he creates evil. This agent and the perpetual domain of fallacy and evil constitute the Devil, the antithetical co-ordinate of God. The voluntary power of the Lord is deific; its reflex, the involuntary power, is demonic.

Death is disintegration. “The sphere of perpetual death is the state in which the male and female principles are manifest in different forms. Death is a force, an activity, just as eternal as is life. Without it the universe would cease to exist. But it is a disintegrating energy, deriving its reflex activity from primal good.

The letter of the Word is the literal or scientific degree of the Word, the Lord. As there is a true science with its *letter*, or scientific degree, so there is a false science, having its *letter* or false science.

In the theocrasis of the Lord Jesus the whole man (of whom it is said, “who knoweth the spirit of the man that goeth upward,”) passed into the interior of humanity, into the Order of Melchizedek, the perpetual sphere of life; here male and female principles are ever united. At the same time, the whole beast or animal, divine-animal, nature of the Lord (of which it is said, “or the spirit of the beast that goeth downward,”) passed into the external mind of humanity. The male and female principles, separating as “cloven tongues,” pass into and perpetuate the domain of evil and fallacy. The Devil has the power of perpetuating a dying state, *but* in his own domain only. Here his power is absolute yet relative..

The differentiation between the Lord’s voluntary or God exercise of the power of death, and his involuntary or Devil exercise of the power of perpetual dying may be illustrated by contrasting the culminating processes of the generation of the God-man, Jesus, and his theocrasis. During the re-embodiments which constituted the generation of the Lord Jesus, the entities which formed that final reincarnation were subject to the Devil’s power of death (Jesus’ own involuntary power sent out twenty-four thousand years before), the false science or letter of the inverted Word. Now, although Jesus was born holy, whole, having in his body the biune entities which enabled him to completely overcome the Devil, *yet* because there still inhered in him a remnant of the hells out of which he had ascended, the Devil (in Judas) had the power to cause the *apparent* death of Jesus,

and the *actual* death or disintegration of those entities constituting the blood which flowed from his side, these entities inhering in him because of his gestation by Mary. Here Jesus said to the Devil—thus far, *but no farther*. He not only used the “letter” of true science which kills out evil and fallacy, but he *was* that letter, the natural degree of the Word, in which is all potency. In his resurrection from humanity and also from the tomb of Joseph, Jesus demonstrated the possibility of each to come up out of the perpetual domain of dying, the bottomless pit (and, by the way, if this pit were not bottomless we would never get out of it), by redeeming, lifting up, transmuting, his own involuntary power of evil and fallacy.

The use of the principle of death by the Lord’s voluntary power is illustrated in his theocrasis. The Devil had nothing whatever to do with *this* death, except in the fact of his need of redemption. Jesus knowing this, knowing also the one and only law by which to accomplish it, voluntarily committed suicide, killed himself. Here we see the domain of life perpetuated as the result of death; the domain of dying perpetuated as the result of life coming into it as the result of the same death. He gave his life to save his life. (In this we have one of the beautiful paradoxes which Koreshan Science so adequately explains.) Whatever is expressed in effect must exist in cause. We see personality in effect, hence personality must exist in cause. We see death, suicide, in effect, hence they exist in cause. *But* as all things exist in cause—the Lord—they are perfect, upright; as they exist in effect, in the antithetical state, they are imperfect, inverted.

All of which is meant to make clear the fact that all things have their origin in the one center, the Lord; that the letter that killeth is the true science of the Word, the speech of Being; that the Devil, the false letter or science of the inverted Word, and the perpetual domain of evil and fallacy constitute a necessary factor in the perpetuity of the universe, an instrument in the hand of the Lord. The Devil, evil and fallacy, the letter of this sphere, are in one sense, one and the same thing. The Devil uses himself, or the false letter, to perpetuate the state of separation of male and female principles, *but* he cannot create this state; he with all he involves is but a necessary instrument. The wicked is the Lord’s sword. The Devil never uses the “letter that killeth.” The “letter that killeth” is the Lord God Almighty. This Lord God Almighty, or “letter that killeth,” is the instrument in his own hand with which he perpetually creates and re-creates.—*Gertrude Thayer*.

Foul at the Core.

The *Loyal American* speaks of the fact that the city of Washington and the District of Columbia are the only places in the world where seduction and adultery are not crimes before the law. It concludes its statement with the remark that “as the members of Congress make, or refuse to make, the laws of the District, comment is not necessary.”

This is doom for the “Land of the free and the home of the brave.” In such verdicts we hear the ring of the hammer which clinches the nails in the coffin of our national existence.—*A. T. Potter*.

The Divine Seal.

“Him Hath God the Father Sealed.”

Sealing implies direct contact or impress of a seal with that which is sealed, leaving the stamp thereon of whatever device is carved on the seal. The purpose is for surety or identification; to evidence a standard of exactness by affixing a seal, or to close up for safety.

When God, through the Holy Spirit, comes in direct contact with the soul of man, he stamps or impresses the whole character with a copy of the divine likeness, while his holiness and majesty are mirrored in the soul, becoming a pledge of security and certainty that he will be kept in the way of life.

Of Jesus it is said, “Him hath God the Father sealed.” This sealing was not to be understood in the light of a miracle, but as a stamp of divinity which impressed his whole life and teachings, proclaiming him the God-man. Jesus was the purest among the mighty, and the mightiest among the pure, having overcome all evil during his several re-embodiments; consequently, before his birth as Jesus, the angel said to Mary, “therefore also that holy thing which shall be born of thee shall be called the Son of God.” Jesus kept the law in its entirety, therefore had the impress of the divine, the seal of the Father upon his forehead.

The law of God was given to man to be obeyed; not one law, but every commandment. The Advent church claims that God set his seal upon but one commandment, and that was for the keeping of the Sabbath. “And the Lord spake unto Moses saying, speak thou also unto the children of Israel, saying, verily my Sabbaths ye shall keep, for it is a sign between me and you throughout your generation, that ye may know that I am the Lord that doth sanctify you.” For this reason they sacredly keep the seventh day of the week, holding to the figure without searching for that which it signifies. If the seal was set upon this one law alone, it was because the Sabbath symbolized some principle inherent in man that must be held sacred; for certainly God would not treat humanity in such a childish manner as to insist on the mere resting from physical labor on one day in the week, claiming that immortality deserves no higher price. There is always a holy principle involved in all of God’s requirements, and when we search out the meaning of his words we find it is no child’s play that he requires of us.

God did set his seal on the great command, “Remember the Sabbath day to keep it holy.” The word Sabbath signifies rest. It is considered the most sacred day, therefore must symbolize the most sacred principle of our being—the life principle involved in the seed; wherefore we can but conclude that the rest God demands is the rest of the life forces of man’s body, the restraint put upon the passions, the suspension of the mind that holds the desires captive to lust, and through this rest to give the soul an opportunity to aspire Godward. “Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin for he is born of God.” The covenant is fulfilled and God has set his seal upon him, confirming the words of his promise. If a man violates the seventh principle—the life or seed principle—he shall surely die; but if he keeps sacred this holy principle, overcoming the world, the flesh, and the Devil, he shall surely live. “For thus saith the Lord to the eunuchs that keep my Sabbath, and chose the things that please me, and take hold of my covenant. Even unto them will I give in my house, and within my walls a place and a name

better than sons and daughters. I will give them an everlasting name that shall not be cut off." According to Koreshan doctrine, to become an eunuch for the kingdom of heaven's sake is to destroy, through disuse or by the principle of overcoming, that peculiar center of the brain, the little gland through which the germs of reproduction are produced in the body by the descent of the animal passions or desires. This is the real circumcision, of which that of the Jew was but a type.

The church that follows the teachings of the "Flying Roll" claims that its members soon expect to be sealed, as the elect of God,—that the words of the Revelator will soon be fulfilled. "And I saw another angel ascending from the east having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, hurt not the earth, neither the sea, nor the trees, till I have sealed the servants of our God in their foreheads." We will consider God's covenant with man, and then ask this church to judge for themselves whether they have kept their part, (for the covenant surely has two sides,) and whether they yet dare to raise their eyes to God and say, "Lord, I have fulfilled all of thy requirements and am now worthy of thy seal."

The image of the sealing is derived from the prophet Ezekiel. "And behold six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter-weapon in his hand; and one man among them clothed with linen with a writer's inkhorn by his side: and they went in and stood beside the brazen altar. And the glory of the God of Israel was gone up from the cherub whereupon he was, to the threshold of the house. And he called to the man clothed with linen which had the writer's inkhorn by his side. And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." The seal of the Lord has two sides, the one seen alone of God, on which is, chronicled the deeds of men; the other, read by man, whose eyes are blinded to his own misdeeds. The side toward God is that by which he knoweth who are his; the side toward man reads, "Let every man that nameth the name of the Lord depart from iniquity." On one side is divine calling, endowment; on the other there must be self-denying, watching, mortified passion, and steady resolve.

Jesus, the great philosophic teacher, put before man a plain, practical issue, moving no question of election or adoption, but simply teaching that all who would have the pledge of immortality must purge themselves from the filthiness of the ungodly. "If a man purge himself from these, he shall be a vessel unto honor, sanctified and meet for the Master's use and prepared unto every good work." Unless we are crying, as did David, with our whole soul in the desire, "Purge me with hyssop, cleanse me from my sins," we can in no wise bear the mark of the vessels of honor. Man is seeking to become immortal, seeking for life instead of death. Some appear to keep the law, but they keep it as do the Jews, in the outward observance. They will fasten upon their foreheads and upon their arms portions of the law written upon parchment, and call them prayers. The Greeks called them phylacteries or "watch posts;" for their use was to put them in mind of the divine precepts. The Jew is just as exemplary in his line of conduct as the modern Christian, who is scrupulous and precise in things of small moment, but who totally slights and neglects matters of great and eternal obligation, justice and equity, mercy and

charity, faithfulness and truth toward God and men. Such may keep the seventh day of the week or observe certain hours of the week—quietly cogitating on their sins? Perhaps so, or else scheming how they can make a good trade that will fill their own pockets out of those of their stupid neighbor. In trifles, exact minuteness is often required by certain churches, while in greater matters the principles of morality are boldly undermined and surrendered.

Jesus said, "If thou wilt enter into life, keep the commandments." A man may profess to keep the law, yet fall far short of it. Profession is only a badge, but practice translates the bare opinion into real business, from crude speculation into essential duties, from a vague idea into a substantial existence. It means business to keep the law of God. From first to last man breaks the whole law every day of his life. Thou shalt love the Lord thy God and him only shalt thou serve, is the substance of the first command. Who keeps this law? Professors, bring out your gods of gold and of silver, for there is nothing in secret that shall not be revealed; and they are crying out from the closets in which they are hidden, a witness against you. "Thou shalt love thy neighbor as thyself," finishes the sum and substance of the law, as the two include the whole. Love to God being the root of all, creates a principle in the heart that imbues the soul,—the whole nature of man; formed into sound doctrine by the mind and carried out practically into the daily life, it will result in good to the neighbor. "Love is the fulfilling of the law," the grand leading principle of right conduct; the fountain from which the living waters of true religion take their rise and branch out into the numerous duties of life. Mere outward performance of duty might be actuated by diverse motives, the mere prudence of selfishness or the love of approbation; but when we make love to God the main-spring of our action, it will stand the test—"the law and the prophets are fulfilled."

Here again is involved the question of the Sabbath or seventh principle of our being. Christ fulfilled the law—types, ceremonies, rites, and prophecies—by explaining, enlarging, and perfecting the moral law, "Thou shalt not commit adultery." Jesus traced this crime home to the heart, and condemned the unclean glance as a virtual commission of the crime itself, urging his followers to cast away every occasion for offense. Purity of thought, purity of deed, purity of life were portrayed in all their beauty, with the statement, "Blessed are the pure in heart, for they shall see God."

The world says, "We were born in sin and shapen in iniquity, why was it thus?" We were indeed born in sin, but it is said, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, the New Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name." Jesus overcame death, subjugating the power that has held mortality captive in the grave; but this power which he exercised was not to be held by him alone, for to all who believe in his name gives he power to become the sons of God. This is brought about through a new creation. When the principles of overcoming are applied to the life, the seventh or seed principle is kept sacred. The forces that heretofore descended into the body are now conserved to higher use. The germ of Deity, which was planted in man by the dissemination of the Lord's Spirit when he was theocrasised, cannot grow in a life steeped in sensuality; but when man begins to work out

his own salvation, God will work in him "to will and to do." The new creation of man begins from within, not from without. When the life forces are held sacredly, they constitute a nucleus around which is formed the new construction. Man gradually puts off the old nature, crucifies the old man of sin, and comes forth in all the vigor of a resurrection. Immortality was not to come till the end of the Christian dispensation; but as the time of the end is reached, the voice of Jehovah calls to the man in linen, who has the writer's inkhorn by his side, "Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for the abominations that be done in the midst thereof."

Life immortal can never come to man till he discovers and applies the science of immortality. This implies obedience to all of God's laws. It is only when man has become as obedient as Jesus became obedient, that he will have the seal of the living God, which is the impress of his divine person, set upon him. Man must evolve into perfection of life. He must know who and what God is, and in thus knowing will confess the divine humanity. Thus the Lord knows his own. He calls, and those who are truly his will follow him, for he is the SHEPHERD OF ISRAEL. While this process of evolving is being completed, they will also involve the deific qualities, having the seal of the living God placed upon their foreheads as evidence of their sonship, a seal which will confirm the words of the covenant of Jehovah.

The Lord Jesus Christ was the seal of the living God. He was the sixth manifestation of Deity in a given cycle of time. Adam, Enoch, Noah, Moses, and Elijah were five living manifestations of five principles of Deity. Jesus came as the sixth manifestation not only of the sixth principle, but as the fulness of the Godhead bodily, involving all of the deific principles. He was Jehovah, maker of heaven and earth. He held within him the seminal principle of Deity, the seventh or sacred principle husbanded through the ages, that he thereby might beget the children of the resurrection. He therefore suffered death, but triumphed over the great foe of mankind in his own domain—the grave. He arose in confirmation of that triumph, and was then theocrasised or translated, his body being dissolved and becoming spirit that he might enter into humanity as the seed of God, impregnating it for the new creation—the sons of God. During the Christian age, this seed has been gestating, awaiting the fulness of time. The six Messiahs or six manifestations of Deity have finished their six days work of creation, and now the seventh Messiah has come to usher in the day of rest, the Sabbath of the grand cycle of time. The buried seed is unfolding and amplifying, and soon the sons of God will be manifest. The creation is finished and the Sabbath or day of rest will be proclaimed.

The seven men appearing at regular periods in the history of humanity are the seven seals with which the book of life has been sealed. They were seven points or periods of spiritual gestation. Jesus as the sixth was the impregnating or quickening spirit; he was the sixth seal closed. "A garden enclosed is my sister, my spouse, a spring shut up, a fountain sealed." Before humanity attains to a perfect condition these seals will be opened in succession. He who comes as the seventh manifestation of Deity, brings the science that will unfold and reveal the mystery of godliness, giving immortality to the body. He brings the Truth, which is formulated into doctrine so that life may be manifest through the applica-

tion of the doctrine or science of life. Of this manifestation Ezekiel speaks, for he shall set the mark upon the foreheads of the men who sigh and who cry for the abominations that be done in their midst. These abominations will all be found in the self, for every diligent servant of God will look first to his own garden to find the tares and rank weeds that are so destructive to the precious fruits. When man recognizes in himself the "man of sin," instead of fancying he is a child of God while yet steeped in iniquity, there is some hope of him. When man finds within his own soul all the abominations of the land, then will he cry out for their abolishment. This is the surest indication of spiritual growth. The Pharisee saw nothing vile in himself, but thanked God he was not as other men. The Publican smote upon his breast saying, "God be merciful to me a sinner." When man has discovered the filthiness of his own soul, then will the channel of his thought be turned toward the effort of purification. When he has struggled to the utmost of his own strength, then will he find the great Helper rising up within him in all the power of Godhood, enabling him to keep the law and thereby enter into life eternal—the everlasting Sabbath which was made for man. God will keep those who strive to obey his laws, for they are his, and he will cleanse them from all their filthiness and sensual idolatries, when they will receive, as did Jesus, the sign of the circumcision, the seal of righteousness, which is also the seal to the great charter of God which he set before the world in the person of his only begotten Son, in whom is a fulfilment of all his promises.

As Joshua, in obedience to God's command, made sharp knives and circumcised the children of Israel the second time, that the reproach of Egypt might be taken away from off them, so now will Cyrus, the Messenger of the Covenant, circumcise the true Israel of God with the sharp words of truth, more "powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart;" a sword that will enter as deep into the soul as sin has entered, and smite the great foe of all humanity till he is cut off, root and branch,—then will the reproach of iniquity and ignorance be rolled from off the people. In this way will the Lord reconstruct his holy temple in humanity.

All who now seek to be clothed with the spirit which in due time will become the flesh of Christ, and who are even now standing before the altar, entering into all the mysteries of self-sacrifice, will, through God's Messenger, receive the final baptism fitting them to receive the seal of conjunction, the impress of the device engraved by God's own finger. It can never be counterfeited, for it bears the living portraiture of the Father, Son, and Spirit; the blessed Triune God, which He will stamp upon the foreheads of all who have fought the good fight of faith, crucifying the flesh with the affections and lusts, and, having thus overcome *all* evil, are prepared to lay hold on eternal life.—*Mary Everts Daniels.*

Notice.

Persons interested in the success of the Koreshan Movement are invited to meet Tuesday evenings at 7:45, in the Blanchard Studio, 452 S. Spring St., Los Angeles, California. Readings from *The Guiding Star.*

CORRESPONDENCE.

Some of the Beliefs and Disbeliefs of the Koreshan.

[REPLY TO E. S. K., BY A. T. POTTER.]

You remark that Koreshanity seems an amalgamation of metempsychosis, Christianity, Spiritualism, and Theosophy:—

Metempsychosis is a foundation principle of Judaism as set forth by its inspired promulgators, and of Christianity as inculcated by the Christ. *The Bible is full of it.* That this immutable law of Jehovah has ceased to be recognized, is but proof of an atrophy of the human intellect. "Dust thou art, to dust thou shalt return," may be truthfully rendered, "Flesh thou art, to flesh thou shalt return." "And though after my skin worms destroy this body, yet in my flesh shall I see God," would convince any mind not a compact of prejudice, that Job was expecting to die, and to again appear in the flesh—in a body. We consider the following two quotations proof that the once king David was in the aftertime the Lord Jesus Christ: "I will make of him" (David) "my firstborn;" "who" (the Lord Jesus) "is the image of the invisible God, the firstborn."

If you liken Koreshanity to the teachings of the Son of man, the Son of God, we concur; if you compare it with the stuff at sale from the modern pulpit at so much per *annum*, parsonage and perquisites inclusive, we demur. The Koreshan or Aquarial religion is the outgrowth of Judaism genuine, and genuine Christianity as they were taught in the beginning of their respective dispensations, but not as either religion was or is promulgated at the close of its dispensation. By the force of the laws of progression and retrogression *any religion*, set forth in its purity in the beginning of its age, becomes perverted to the uses of the Devil in the end of the same age. Can you imagine the pure and loving Jesus fronting our modern pew-holders, and uttering the gloze of words with which the preacher of today covers the popular departure from primitive communism and sexual purity? In its inception, the Jewish religion was as pure as was the Christian religion; but the Christ told the Jews that they compassed sea and land to make one proselyte, and that when he was made he was twofold more the child of hell than themselves! Please yourself about believing it, but the Christian world of today would mob Him it professes to follow sooner than it would submit to following him.

Of the founder of Christianity, thus speaks the founder of Koreshanity:—

There can be no standard more exalted than that held aloft by the only begotten Son. No man or woman can follow the Christ and go astray. Every man and woman is astray till made perfect as his (the Christ's) Father in heaven was perfect. His religious standard was conjunctive unity with the Father-Mother. His moral obligation was fulfilled in his adherence to the principle, 'Thou shalt love thy neighbor as thyself.' His social life was the eradication of every evil tendency of the flesh.

The following is the verdict of our Leader concerning modern Spiritism and Theosophy:—

Modern Spiritism is atheistic. Theosophy is worse than

atheistic; it is mongrel—the veritable black magic.

Personal experience has taught many of us that under certain circumstances spirits can communicate; but no deviation from Koreshan regulations would bring more certain censure than to in any manner encourage such communication, or be in the least guided by so called spiritual philosophy. Trusting that what has gone before has in larger measure made engagement with your conclusions, concerning our religion, we will leave this portion of the subject.

[CONTINUED.]

To a Truth Seeker.

MY DEAR FRIEND:—Your very welcome letter came to hand. As you are a reader of *THE FLAMING SWORD*, I answer through its columns.

After investigating the claims of many, early in life, I united with the Baptist church. Observation and experience convinced me that the utterances of the pulpit and the teachings of Christ did not harmonize. Because I could not make reason and common sense harmonize with the teachings of theology, I left the church and tried to reason myself into infidelity and atheism, only to fail, as an inner restlessness kept pushing me to something absolute and tangible. Though yearning and thirsting for truth, guided by a light from within,—often dim and, at times, apparently dying out through my own perversity and folly, which left me floundering in the mire and slime of degradation,—yet I could find no rest or foundation of absolute truth upon which to build an enduring superstructure. Early in life I took up the study of the labor question. I studied it from every standpoint in which it was presented to the people, only to drop each succeeding theory as being totally inadequate to the pressing needs of the hour. I found much food for reflection in the esoteric work of Masonry; but Masonry, like orthodox Christianity, holds only the empty shell of once vital living truths. I lived in a community of spiritualists, and studied some manifestations which I considered but manifestations of mental dynamics. The law of reincarnation, which to me is an absolute fact, shows that the proof of immortality, as per spiritualism, can be taken *cum grano salis*. A powerful brain battery, with an ego not the central personality, in control of the body, constitutes the phenomenon of spiritualism, and proves nothing but the fact of successive re-embodiments.

The teachings of Zorathustra and the few scraps of the Zend-Avesta which fell into my way were greedily devoured. The doctrines of Buddha and Theosophy, successive reincarnation, the law of Karma, and final absorption into Nirvana, made a powerful appeal to my mind, but lacked the practical solution of the bread and butter question; and without this, so far as I am personally concerned, any and all religions are a failure. For this same reason, Adventism, Restitution, Swedenborgianism, Unitarianism, etc., could not supply the gospel of the new age. All of the above systems, if they did not openly advocate the hell-born competitive system, were as silent as the grave about it. Jesus stood, a pillar of reform and a protest, against every kind of fraud, chicane, deceit, hypocrisy, and robbery. He overthrew the

tables of the money-changers and instituted a system of common property, which last is enough to damn to an age of oblivion, all so called followers of Christ who refuse to live under that order, or else support the Devil's device—competism—which gives the kingdoms of this world to the highpriests of hell, with power to starve God's poor. Yet there has not been a system with any power of endurance that has not, mixed with much chaff and *debris*, a few kernels of truth. But I want the *all* of truth, as I believe you, also, do. Like yourself, I believe in the fulness and power of Jesus the Christ of God, and his baptism; this is the attitude of every true Koreshan. But we do not say (like the Jews, in the time of Christ), "we have Moses and the prophets, but this impostor,—whence came he? Away with him!" If Jesus came not by law of parthenogenesis—then the whole fabric of Christianity falls flat. If, then, the Son of God came into the physical domain through the operation of a perfect spiritual generation, the *biune* being, then every Son of God comes by the same processes of generation in the higher domain, lays off the mortal to put on the immortal, and this can, and will, be accomplished only by the baptism of fire which Christ himself foretells. John the Baptist was the Elijah of the Piscatorial age; without the baptism of John, Christ could not have accomplished his mission. The egos of the ages which were in processes of regeneration had their abiding place in the brain of Jesus, the central personality of heaven in earth—the heavens rolled together as a scroll. These egos had reached a heavenly state in the spiritual realm, but had not yet come to a heavenly state in an immortal body of their own in the physical. The baptism of Pentecost gave the disciples these spirits, because their minds were the most fitting receptacles for them, as they, in looking to Jesus as their example, had striven to emulate and follow him. These entities being in perfect harmony in Jesus, brought the disciples in harmony with each other. But as this harmony was only in the spiritual degree, they were not then redeemed in the body; this comes now at the end of the cycle.

When a personality appears again—and a personality always appears at the beginning of every age, who gathers into himself all the perfected entities of the spirit world, who, for any cause, may be disembodied—such a personality becomes the Elias, the Messenger of the Covenant of a new dispensation. There will arise false christs and false prophets, but they cannot deceive the elect, as they weigh the credentials and sift the claims of all, with an enlightened understanding. And only he who can show the credentials and exemplify the law of the cross (the cross of the divine with the sensual, to lift the animal man up to the divine estate), will, at the same time, open the sealed book of divine inspiration and lay bare the secret iniquity of the apostate church of the times; formulate a perfect commercial and social system; confound the wise men of the day,—in fact, become the perfect Word of God.

We are engaged in the work of erecting the temple not made with hands, the eternal temple of the perfected humanity, the dwelling place of God. In the erection of the typical temple, we labored faithfully for seven long years, to lose the WORD through the murder of our grand master, Hiram Abiff, by three assassins. You know the long search

for the body, the finding of the jewel but no *word*, the raising of the body from the dead level to the living perpendicular by the strong grip of the "lion's paw;" the substitution of a word until the *true* word be found, which points to the culmination of the Mazzarothic cycle. You, as well as myself, are studying the designs on the trestle board (THE FLAMING SWORD), as they are traced by the master mind, else the temple could not be built. Each stone must be polished and shaped by a skilled hand, under the guidance of the perfect design on the trestle board, else we cannot be perfect stones in that living and glorious temple of the Most High God, which, like the type, must be erected in an orderly manner, without the sound of hammer or other implement. When this temple is completed, and it is much nearer completion than the folly of the world can comprehend, the labor question, the religious question, and all other controversies will pass to oblivion before the perfect unity of wisdom and truth. Your eyes are being opened to more of the beauties and harmony of Koreshanity, and as you come into closer relation with the celestial domain you will recognize that Christ is becoming the Father of Koreshanity, as He will become the Father of the coming age. The baptism of Jesus performed its work for the Piscatorial age; he was the door through which all had to enter to be saved. It does not follow that because Moses was a lawgiver that he was the only one, even though the Jews held the belief. Jesus came to preach the gospel of the kingdom and prepare his followers for the age to come. The Elijah of the new age is due, as also is the everlasting gospel. When Christ yielded the spirit, the veil of the temple was rent in twain. Did this signify anything? Anatomists, not Koreshans, have come to the conclusion that if the laws of life were, or could be, obeyed man might live forever. *The veil of the temple*,—where is it in the microcosmic temple? In the *brain of man*. If the life forces could be diverted in their flow from the brain down through the channels of destruction, and caused to flow the other way, man would become a self-perpetuating being. This must necessitate the rending of the veil of the temple. Who is capable of grasping the laws of mental dynamics, and willing to become the sacrificial offering by centralizing the great poles of love and hate in himself, that he may thus become the fire that will rend or consume the veil of the temple, and burn as a consuming fire the dross of animalism in those who are looking for the salvation of God?

Your appeal to the Prohibition Party in behalf of the downtrodden and outcasts of earth is very good and deserves attention; but I fear it will receive but scant consideration in that quarter. While mouthing for temperance reform, they are chasing the nimble sixpence, the underlying cause of the whisky, as well as all other, traffic in human flesh.

The Labor Exchange is a step in the right direction, and a very necessary one, as it will demolish the money superstition and let the people into a conception of the true commercial principle—value for value. As preparatory work in the Bureau of Equitable Commerce, I am pushing the idea to minds incapable of grasping more at the present time. We must do, today, what our hands find to do, trusting to the Grand Architect to know when the times are ripe for the perfect work in equitable adjustment. Fraternally yours, for God in humanity,

W. H. PAVITT.

A Series of Standard School Books.

Funk and Wagnalls, publishers of the "Standard Dictionary," the general excellence of which elicits the highest praise from the most critical sources, announce a new series of educational books to appear in the near future. The series consists of *The Student's Standard Dictionary*, with a vocabulary richer by many thousand terms than any other similar dictionary in English, and the only school dictionary containing all the words in the English classics prescribed for study in the schools; *The Student's Standard Synonyms*, a companion to the dictionary; *The Student's Standard Speller*; and five graded readers.

The testimonials from leading educators throughout the country, called forth by the Prospectus and sample pages of *The Student's Dictionary*, foreshadow an enthusiastic reception for the entire series, if other than the reputation of the Standard unabridged be needed as an earnest of such a reception.

IN REVIEW.

The *Arena* for August continues the consideration of the age-of-consent problem. Helen H. Gardener writes on the history of recent legislation on this question. B. O. Flower writes on *The August Present*. A well written article, entitled *The Middle Ground*, by George Sidney Robbins, deals with the single tax. Among other fine papers in this number are, *Public Health and National Defense*, by Rev. F. B. Vrooman; a continuation of *Napoleon Bonaparte*, by Hon. John Davis; besides a story by Will Allen Dromgoole, a character sketch by M. L. Wells, and Book Reviews.—E. M. C.

The *Monist* for the quarter beginning July is up to the usual high standard of this very scholarly publication. The opening paper is a comprehensive treatment of *The Theory of Evolution and Social Progress*, by Professor Joseph Le Conte, University California. He deals with the principles of the theory, leaving their application to others. A very fine article on the science of mentation is contributed by Elmer Gates. The editor writes on *The Metaphysical x in Cognition*. As a conclusion he utterly rejects metaphysical philosophies, which he declares must give way to the true philosophy—that of science. Other papers in this number are, *Materialism Untenable*, by Professor A. E. Dolbear; *The Unseen Universe*, by Sir Robert Stawell Ball; *The Science of Mentation*; *Present Problems of Organic Evolution*; besides Literary Correspondence, Criticisms and Discussions, and Book Reviews.—E. M. C.

The message of the eighteenth century to man was:—"Thou shalt cease to be the slave of nobles and despots who oppress thee; thou art free and sovereign." But the problem of our times is: "It is a grand thing to be free and sovereign, but how is it that the sovereign often starves? How is it that those who are held to be the source of power, often cannot, even by hard work, provide themselves with the necessities of life?"—E. de Laveleye.

STRONG ENGLISH.

Rev. A. S. Gumbart took the "Little Red Schoolhouse" for his text recently, at the Dudley St. Baptist church, pointing out some of the lessons which he thought pertinent in view of the East Boston episode. The church was more than crowded, people filling up even the standing room in the aisles. The loud applause that greeted many of the more pointed utterances indicated that they were endorsed very generally by his hearers.

Mr. Gumbart in his opening remarks paid his respect to the police service at East Boston on the Fourth, declaring in tones of vigorous criticism that it was not efficient, and that the officials did not take proper measures to prevent the disturbance. He thought he could have managed the affair himself, had he been present, better than the police had done. Referring them to the *Pilot's* admonition that the school-house parade should be allowed to take place without any molestation, Mr. Gumbart inquired as to what point we had reached when it became necessary for a journal to advise its own readers not to commit murder and incite riot.

Continuing, the speaker declared that "The parochial school, with its superstition and Romanized history and lack of patriotism as it exists today, is the greatest curse in this land." (Applause.) "In the name of God, when will the Catholic young men begin to think for themselves? Let me make a simple proposition: Take the New Testament—not the one doctored by the Roman Catholic hierarchy—but the Testament in the original Greek, if possible, and read it without the aid of priests; think it out and come to the conclusion to which the Holy Ghost will lead you. Is not this a fair proposition?"

Mr. Gumbart declared one lesson of the hour to be, that "No man can be a true American patriot who snaps his finger at this question of Romanism, and has not the manhood to investigate it." Referring to the statement that the little red schoolhouse ought not to have been paraded because it was like flaunting a red flag in the face of an angry bull, he wanted to know what right an angry bull had in the streets of Boston. "There is a way to look after the angry bull," he said, "without sending to jail the man who has the red handkerchief." (Applause.)

The preacher thought there was too much that is sentimental and of a temporizing spirit in Protestant blood. The times, he declared, call for firmness and not fanaticism. He stigmatized as "nauseating" the policy of some who, in their hatred of Catholics, refuse even to buy goods of them. They could not be converted, he said, with a club. He thought there were thousands of Catholic young men who could be won over by pursuing a more fraternal spirit toward them; by establishing debating clubs and lectureships where Catholics and Protestants might meet on the same plane and discuss questions of citizenship.

"But," he concluded, "don't forget to let the world know just where you stand, and that you stand by the little red schoolhouse." (Applause.)

Rev. Justin Fulton, D. D., pastor of the Baptist church on Spring Hill, Somerville, in the course of his sermon, devoted twenty minutes' time to denouncing the action of the mob at East Boston recently, when the "little red

schoolhouse" parade was attacked.

He charged that the conduct of the rioters, whom he claimed were Roman Catholics, was due to their training at the parochial schools.

In part he said: "The conduct of the men and women who assaulted the procession that carried the little red schoolhouse, and represented the principles for which our fathers fought in '76, furnishes a terrible commentary upon the character of the religion of Rome.

"Their oaths, their vile language, their spitting in the faces of citizens, their seeking to embroil them in a war, show that we have in our midst a vast number ruled by a foreign power, who are utterly opposed to the liberties of our people.

"Protestantism owes it to itself to become an aggressive force. Our work is to uncover Romanism and point out the enormous errors, propagated by the papacy, which are destroying our nation's life. To do other is to betray everything essential to the life of the country. The time has come for action. The different organizations enrolled to build up America should unite in fighting Rome, its intolerant foe.

Rev. George C. Lorimer, D. D., said: "I am firmly opposed to the teaching of religion in the public schools. There should be no leniency toward Protestants or any other sect. The church is the place for that." Who are the hoodlums but the graduates of parochial schools? It is too bad that any minister of standing should throw such a tub to the whale of Romanism, as is seen in the remarks of Rev. George C. Lorimer. When Rome gets Protestants to take that position, she gets all she wants. This nation made a terrible mistake when, for the sake of union with Rome, it permitted the Bible to be driven out of the public schools.

Rev. W. H. Lannin, pastor of the Advent-Christian church on Putnam St., Sommerville, delivered an address in which he treated of the parade of the "little red schoolhouse" at East Boston last Thursday afternoon.

His address was on the subject, "Reformation and Dissolution. Which?" He traced all reformation through the ages to the present time; and concerning the East Boston affair said: "Apropos of the East Boston riot, the same spirit of intolerance which animated the Roman Catholic church years ago, animates the church today.

"Pope Leo XIII and Satolli will have no occasion, we think, to strike off medals to commemorate the broken heads or bullet-punctured bodies of those who ingloriously fell in East Boston, as was done by the Pope at the time of the St. Bart holomewmassacre.

"Though the spirit of popery today is the same as of yore, its murderous intolerance will receive a stinging slap every time it meddles with the liberties and wholesome privileges of others in this country.

"Can Americans of today blame England for instituting summary laws of rigor in her government of Irish papists? This fierce thuggish spirit is manifested toward peace-abiding citizens. Beyond all peradventure, an enemy is in our midst, a plotting, implacable foe. We have caught a square glimpse of this enemy's cloven hoof. We have beheld the froth of his venomous mouth, giving unmistakable evidence that the beast is stark mad. An insane hatred lurks in the bosom of every true papist toward all non-Romanistic sects. Amer-

rica's true-hearted citizens, in the light of the East Boston disgrace, are called upon to look to themselves lest they lose those things which they have gained."—*Boston Daily Advertiser*.

All the religions of the world shook hands across the bloody chasm, at the Parliament of Religions held in Chicago in 1893. There they buried the hatchet,—and agreed not to *hatch* anything more disagreeable. Catholics and Protestants fraternized, oh so lovingly! Buddhists and Christians agreed that, after all, they worshiped one God, just differenced a little according to ethnic and other modifications. We had our doubts, and because we had were called pessimists. The little fracas in East Boston, in which a few murders were committed and a few heads broken because somebody wanted to recall the memory of "the little Red Schoolhouse," rather looks as if the bloody chasm remained, and that the Jesuitical, as well as the bigoted, Protestant is ready for a conflict of opinion as well as conflict of physical beligerency. Intolerance actuates both, as in former years. The Roman Catholics have the right to parade themselves and their religious ideas; so have the Protestants of every denomination. Koreshans have the same right; but what the Jesuits refuse to the Protestants, the Protestants refuse to Koreshans; namely, liberty of conscience. We know whereof we speak, from bitter experience.

A Life-Line Thrown Out to Turkey.

Approximately fifty thousand men and women excursed themselves recently from all parts of the country to Boston, and in the name of the Almighty exhibited themselves as the great army of churchianic hypocrisy. While they loaded the air with their supplications, none of which went any higher than the cobwebs in the vaulted roofs above their heads, approximately ten thousand women were prostituting themselves for subsistence in the same city. To this must be added, of course, at least ten thousand men, because there never was a female prostitute before there was a male prostitute. To these figures we have to add, for each prostitute, at least two children who suffer by the sin, and we have forty thousand of the city's population who are tabbed with this badge of *homo homini lupus*, to say nothing of the vast swarms who exist and subsist in the tenements, cellars, wharves, sweat shops, and vile factories of the North End.

This aggregation of so called Christians standing over the very crater of this moral Vesuvius presented the following petition to Queen Victoria and Grover Cleveland:—We the members of the Young People's Society of Christian Endeavor, representing a constituency of nearly three million, assembled in Boston, Mass., in our fourteenth international convention, fifty thousand strong, most respectfully address a petition to her Majesty, Queen of England, urging upon her attention the terrible condition of the Christian subjects of Turkey, and praying her in the name of a common faith and an outraged Christian conscience to use her great influence and authority to help those who are perishing, and give to that country a safe and just government.

Great, indeed, is the theocracy of capitalism, and monumental the hypocrisy that streams from its throne of Empire!

If the Christians in Turkey have any worse government than the proletariat in Boston, it is high time that Victoria and Cleveland look into the matter, and no doubt they will, now that such an august assembly, representing the Most High, has petitioned them to do so. We shall look for a settlement of the Armenian and Turkish questions now in a few days. In the meantime, the American Golgotha will continue to swarm with human bodies and souls buried alive.—*Light of Truth*.

Announcing the Truth.

Whosoever hesitates to utter that which he thinks the highest truth, lest it should be too much in advance of the time, may reassure himself by looking at his acts from an impersonal point of view. Let him duly realize the fact that opinion is the agency through which character adapts external arrangements to itself—is a unit of force, constituting with other such units the general power which works our social changes, and he will see that he may properly give full utterance to his innermost convictions, leaving it to produce what it may. He, with all his capacities and aspirations and beliefs, is not an accident, but a product of time. He must remember that while he is a descendant of the past he is a parent of the future; and that his thoughts are as children born to him which he may not carelessly let die.—*Herbert Spencer.*

The advance of humanity toward righteousness is due not to tyrants, but to martyrs.—*Tolstoi.*

The Nebular Hypothesis, or the Earth Not a Globe.

Hypothesis quoted—

“All matter once floated
In atoms wide roaming through space;
When a power, perhaps “Nether”?
Pulled all down together;
How it happened no mortal can trace!

But, dear me! however
Could there then be a “Nether,”
Or an upward or downward at all,
With atoms dis-severed,
Now gravity-tethered,
And shooting through space like a ball?

This power of such fame,
“Gravitation” by name,
Pounced down on the atoms while strewing;
But further back gaze,
O’er eternity’s maze,
What *before* was good gravity doing?

The gravity theory,
When started, was clearly
A fancy which Newton had “run”;
Imagine the motion—
This world, mostly ocean,
Once a cinder shot out from the sun!

Like Solar relation,
Inherent rotation
Sent the “globe” whirling round, till full soon—
Just picture the view—
The sparks, how they flew!
And a beauty so bright made the moon!

The Sun, the great “Master,”
Sure, ought to go faster
Than the sparks it sent backwards reviewing;
Yet globe and moon, too,
Keep old Sol well in view,
And play all around while pursuing!

The Globite avers
It took *millions of years*
For the earth to develop and cool, Sir;
But he who will try
To give God the lie,
Shall yet prove himself but a “fool,” Sir.

Lady Blount.

PUNGENT PARAGRAPHS.

“My kingdom for a horse!” But the horse only laughs at the king.

A lawyer is a liar, a lyer-in-wait, preying upon the people, through their follies and misfortunes.

Animals that live only for the future—the Bulls and Bears of Wall Street—futures in stocks and bonds.

“Hurt not the oil and the wine.” The Standard Oil Co.’s mysterious wand of greed and robbery, I suppose.

The Bulls and Bears of Wall Street are well groomed, and are fed on hay and corn,—futures in stocks and grain.

“And there was not a man to till the ground.” Neither is there yet, for every one is striving, now, only to till the money.

The Bulls and Bears continue to fatten by filching the products of honest toil, because labor still for-bears to bring them to bay with the ballot or the bullet.

And God blessed them, saying—“Be fruitful * * * * and let the fowl multiply in the earth.” The fowl has multiplied until the Son of man finds nowhere to set his foot but in filth and corruption.

The blank page of history awaits the ink of human events and the pen of prescience to record and indicate the far-reaching results of silent thoughts now, even now, revolving in the brain apex of humanity.

“There is a woman at the bottom of it.” So there is, and was, in the Garden of Eden. Man has been on the down grade ever since, and will be, until woman bars the pathway, and turns his footsteps back again to Edenic bliss.

“There went up a mist and watered the whole face of the ground.” Since then man has missed so much, by having it watered in Wall and Lombard Streets, that he looks mysteriously lugubrious when you talk to him about this watering of the earth.—*J. S. Sargent.*

A Clear Definition.

All economy, whether of states, households, or individuals, may be defined to be the art of managing labor. The world is so regulated by the laws of Providence, that a man’s labor, well applied, is always amply sufficient to provide him during his life with all things needful to him, and not only with those, but with many pleasant objects of luxury; and yet farther, to procure him large intervals of healthful rest and serviceable leisure. And a nation’s labor, well applied, is in like manner amply sufficient to provide its whole population with good food and comfortable habitation; and not with those only, but with good education besides, and objects of luxury, art treasures, such as these you have around you now.

In the simplest and clearest definition of it, economy, whether public or private, means the wise management of labor. It means this mainly in three senses: namely, first, *applying* your labor rationally; secondly, *preserving* its produce carefully; lastly, *distributing* its produce seasonably.—*Ruskin.*

SHARP CUTS.

The gold bug's idea of "sound money" means "money" for the rich, and "sound" for the poor.—*Humanity*.

Agreement of action in accordance with known law, is the key-note of success in co-operative work.—*S. F. Living Issues*.

We do not know of overproduction of anything but thieves, office-seekers, rascally officials, and United States bonds.—*The Other Side*.

The evils that monopoly is hatching out will fortunately frighten it to death when they come home full grown on a visit.—*Vox Populi*.

Our people howl against the "one man rule," yet we find that one man, by changing his opinion in the income tax case, rules the whole people.—*People's Advocate*.

When the people fully understand what can be accomplished by intelligent co-operation, will there not be a general shaking up of old systems though!—*Co-operative News*.

The only issue before the people that is worthy to stand alone as a platform, is justice—and that includes more "isms" than all the party platforms in America.—*Industrial Advocate*.

Profit is the base of the competitive system. If permitted to enter into co-operative efforts, soon or later it will turn co-operative beginnings into competitive enterprises.—*National Referendum*.

Nothing voluntary on the part of capital can be expected in the way of establishing justice. Capital, during the whole world's history, has been an overbearing, brutal autocrat. It must be forced by law into decency.—*Farmers Voice*.

The sugar trust and income-tax decisions have handcuffed the National Government. The only power in the United States which the courts have left free from harassing restrictions is that of aggregated wealth.—*S. F. Examiner*.

Socialists are not demanding that the wealth now in existence shall be "divided up." All they ask is, that the wealth to be created in the future shall be the property of those who create it; and that robbery under the forms of law shall cease.—*Painter's Journal*.

Government by injunction, whereby men can be sent to jail as arbitrarily as the Czar of Russia can imprison one of his subjects, is constitutional; but a tax levied in the interest of the people, upon the most equitable principle ever devised, is unconstitutional!—*Sentinel*.

The Christian Endeavorers closed their large Boston meeting by one of their pastors complimenting John D. Rockefeller for his many charities. How John must laugh when he thinks how easy he can raise the price of oil and pay his charities, and at the same time add a little surplus to provide himself against want!—*The New Time*.

There is an eternal fitness of things in the use of the word "tariff." At Tariffa, in ancient times, lived the Moors. From thence they sallied to levy the robbers' tribute from ships passing through the straits of Gibraltar; and from those ancient robbers have modern Christian (?) nations learned to legally rob labor for the benefit of the rich. Grand scheme!—*Kansas Agitator*.

Some of you will live to see the temperance question, the woman question, the labor question, the purity question, all merged in one mighty movement of the people, massing itself in a political party that will make for righteousness and save the nation from its sins.—*Wendell Phillips*.

From Death Life Comes Not.

And so beside the silent sea
I wait the muffled oar.
No harm from Him can come to me
On ocean or on shore.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

—Whittier.

Mistaken bard! The silent oar's
Man's enemy, not helping friend:
Man's real life in triumph soars,
Above his cruel might to end.

The Devil hath the power of death,
God's Book doth truthfully declare.
This mortal, the great Master saith,
The crown of victory shall wear.

In dark realms of shade, His islands,
Their fronded palms in air
Lift not; but on real earth sands
They hail him to His city fair.

Thy loving spirit yet shall know
That deadwood blindly drifts;
And only living forms can show
The strength to grasp life's highest gifts.

—Oscar F. L'Amoreaux.

Willing to Become Serfs.

SPRING VALLEY, Ill.—Three hundred coal miners have caused great excitement here by offering to go into voluntary slavery if guaranteed, for themselves and families, comfortable houses, plenty of fuel, food, and serviceable clothing. They represent the best element among the miners and are willing to thus serve, without a cent of wages. They will sign an ironclad contract. They say that it will prove that the present trouble, which threatens a strike, is not of their seeking. During the last three years they say they have often suffered for the necessities of life, and that rather than see their families suffer any more they will become serfs.—*Boston Herald*.

Judge Ross, in the United State District Court at San Francisco, recently, decided the suit of the Government against the estate of the late Senator Stanford for \$15,000,000. The decision is against the claim of the Government. The action against the estate was begun by direction of the then Attorney General Olney, about a year ago, as the preliminary step to force the Government's claim against the original holders of the Central Pacific grant. The Government issued bonds to aid in construction of the road, but the defence claimed that no agreement was ever made to pay the Government back the amount advanced. The Stanford estate had just been appraised at \$17,000,000 when the suit was filed, so that if the case had been decided in favor of the Government the estate would have been wiped out and the bequests to the Leland Stanford, Jr., University would have been of no value.—*Boston Herald*.

A money despotism is worse than an absolute monarchy.—*Labor Advocate*.

THE LATEST SPOKEN.

GAMBLING EXTRAORDINARY.—Last Monday, "Plunger Linn" "made," it is said, \$1,000 a minute for fifteen minutes by dumping five hundred thousand bushels of wheat on the Chicago Board of Trade when wheat was selling at 74 1-8, sending the price down two cents in a jiffy, then buying the same wheat back and selling it again at the advanced price his plunging caused. They have a high-toned society in Chicago to suppress gambling, but they never think of nosing around the Chicago Board of Trade. It's the nickel-ante-gamblers and the little niggers playing craps in back alleys that engage the attention of the great Chicago Civic Federation.—*Chicago Express*.

IS THIS TRUE?—A letter just received from Washington positively asserts that more money was paid by the income classes to lawyers to fight the income tax in the Supreme Court than would be required to pay the salaries of the nine judges for five years. Joseph H. Choate alone, it is said, received a fee of two hundred thousand dollars. Money talks. The plutocratic classes have it and can pay it; the industrial classes have it not, and therefore cannot pay it. Hence the industrial classes are at the mercy of the plutocrats. We say it not as a captandum phrase, but as a solemn and painful truth, in which we are sustained by learned judges themselves.—*Progressive Farmer*.

A JUDGE TELLS THE TRUTH.—In sentencing a Wisconsin bank cashier to the penitentiary for a term of two years for the embezzlement of \$25,000 of the bank's funds, Judge Bailey declared that such cases grew out of the general spirit of public gambling so prevalent in these days. He declared it to be his belief that the Chicago Board of Trade "has caused more distress, ruined more men, and wrecked more families than the civil war, yet when Senator Washburn raised his voice against it in the Senate, he was turned out of office." Public sentiment, as directed by the political parties, endorses these things and prevents their abatement or restraint.—*Progressive Farmer*.

HAVE THEY NOT LOWERED WAGES ALSO?—The recent action of the Carnegie people in advancing wages fourteen per cent, was in itself a commendable act. The employees had hardly time to discuss the generosity of the management, when they found their rents had been advanced from thirty to fifty per cent. Two weeks later Mr. Carnegie gave \$100,000 to build a monument to Mrs. Mary E. Schenley of London, England. The "hireling" press publish these items and speak of the generosity (?) of Mr. Carnegie. Why don't they have enough courage to tell the truth and say that the employees of Mr. Carnegie have deprived themselves and families of necessities in order to let Mr. Carnegie pose as a benefactor?

Great system, this!—*Humanity*.

HIGHER CRITICISM AND THOMAS PAINE.—A letter has been received from a friend, who describes a striking scene in a Baptist Congress in Detroit. It ought to have covered

the Higher Critics with shame and confusion, but unhappily they are like the Higher Critics of old, who "made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his Spirit by the former prophets."

President Harper, and President Andrews of Brown University, with others, had been advocating the methods of modern Higher Criticism, and saying that the last twenty-seven chapters of Isaiah were written by some other man, when Prof. Howard Osgood, of Rochester, arose to reply. He spoke briefly, completely answered the Higher Critics, and then said: "I have here an article, written almost exactly one hundred years ago. I will read it, and then tell you the name of the author." He read a criticism on the Bible, especially on Isaiah, advocating a double authorship of the latter, in almost exactly the language of Harper and his friends. He made a few comments upon the clearness of the ideas of the author, and showed his teaching to be identical with modern Higher Criticism. He then exclaimed after a long pause, "The author of this paper was Thomas Paine." The effect was wonderful. There was a look of surprise on the faces of the critics, and then, as the applause rang out, they looked as though they would like to escape.

It was carefully kept out of the papers for some reason.—*The Truth*.

"A NOTABLE MOVEMENT."—"There have been," says Mons. Brunetiere, in the *Outlook*, "in fact, three different attitudes taken by scientific men toward religion. In the last century, the attitude of most scientists toward religion was one of contempt. Faith of all kinds was treated as a relic of the superstitions of the childhood of the race, and religious phenomena of all kinds were quietly put aside as unworthy of investigation. This attitude was succeeded by that of the middle years of this century when scientific activity was at its height, and when the expectations of discovery and revelation from science were almost boundless. At that time religion was no longer despised, but it was treated simply as a phase in the history of the development of humanity worthy of careful study, and of immense influence in the past, but permanently superseded by science. This attitude has been forsaken for another which will be that of the scientific men of the next century, in which the claims of science are much moderated and the claims of religion recognized, with a growing perception that the apparent antagonism between the two has been superficial rather than real, and that there is in religion a permanent element, the expression of which science may modify but cannot destroy.

"For science, in spite of its immense additions to human knowledge, has failed to justify the hopes of those who believed it would reveal vital principles and ultimate truths. It has failed as a practical, social, and moral force. It has not established a universal morality; it has not organized society into better forms; it has not explained the mystery of the origin of man, nor has it lifted the veil from his final destiny. There is something in the Bible which is inexplicable from a naturalistic standpoint. It is the belief of the most serious-minded observers, that the world is on the verge of a great revival of religion, and that with the dis-

cernment on the part of scientific men of the immense influence of the religious spirit, and of the impossibility of explaining it on the naturalistic plane, new and co-operative relations between religion and science will take the place of old antagonisms."

PRIESTCRAFT SCARED.—The following letter is self-explanatory. It is now being sent broadcast among the churches, with a view to influencing them to resist the movement toward a Co-operative Commonwealth and the practical Brotherhood of Man:—

The Trustees of the First Congregational church of San Francisco believe that the time has fully come when some voice should be raised against the socialistic propaganda now actively at work among the Christian churches of America. No more striking proof could be given than the fact that numbers of evangelical pastors welcome the unbridled Socialism of Prof. Herron, and hail him as a prophet inspired of God.

Our city and state have suffered quite enough from such agitation in the past. To have such views proclaimed in the name of religion seems to us quite unendurable. Such words as many of Prof. Herron's ought to stir the indignation of every loyal citizen.

Among the letters received by Dr. Brown from all parts of the coast commending his position, one from a prominent legal gentleman, at one time United States District Attorney, who heard Prof. Herron's lectures, closes thus: "If any number of persons should organize to carry out Prof. Herron's revolutionary teachings, and any forcible act were to be committed by any person to that end, such act would be an overt act of treason to the United States Government, whose benign protection he enjoys and whose institutions he traduces. You are to be congratulated and thanked for your effort."

Dr. Brown's address was delivered before an audience which filled our large auditorium to the doors, and which included many of the leading citizens of San Francisco. The prolonged applause in which the audience manifested its approval is significant. The laity of our churches do not approve of Socialism and will not follow its leadership. Hitherto Professor Herron has gone from association to club, and from place to place, frequently leaving behind him a number, who have been influenced to propagate his views. We believe that Dr. Brown has done wisely in calling the attention of our churches throughout the land to this tendency, and squarely forcing the issue as to whether the churches are to furnish the platform for destructive Socialism.

IRA P. RANKIN, W. F. WHITTIER, JOHN F. MERRILL, F. A. FRANK, EDWARD COLEMAN, WILLIAM J. DUTTON, H. L. DODGE, I. H. MORSE. Trustees.—*Co-Operative Age*.

A FEARFUL PICTURE NOT OVERDRAWN.—"When capitalism visits a country, it is as if a hurricane had broken loose that tears down and destroys everything that stands in its way—men, animals, the quick and the dead. When European capital let himself down in Egypt he seized the fellahs with their beasts of burden, their wagons and their prongs, as so many blades of grass, and carried them off to the Isthmus of Suez; with his iron hand he bent them under

the yoke of servitude, and there, scorched by the sun, worried with hunger and thirst, attacked with fever, the bones of thirty thousand of these beings whitened the banks of the canal.

Capital seizes upon free and strong and happy people and immures them by the hundreds of thousands in the mills, the factories, and the mines. There he pumps out their blood; when he lets them go again they are prematurely old, scrofulous, anæmic, consumptive."—*Paul Lafargue*.

A Plain Fact.

That wealth and penury advance hand in hand; that the stately, sumptuous mansion implies the lowly, desolate hovel, was long ago noted. We may rehearse the babble of the accredited political economists till our brains are addled and our eyes benighted, and still the fact remains; that so long as one man shall be authorized to draw an income of say \$100,000 per annum from the cultivators of a township for the use of the naked earth they stand on, to be increased as power shall dictate and need perforce assent, so long must the reward of the labor expended thereon be meagre and its subsistence scanty and precarious. So long as the millions whom God has doomed in the sweat of their faces to eat bread shall be constrained to solicit of others the privilege of so doing, and to propitiate a land-owning class by such share of their products as cupidity may exact and necessity must concede, the increase of population will be paralleled by the depression of labor and the laborer.—*Horace Greely*.

Society.

I looked and saw a splendid pageantry
Of beautiful women and of lordly men,
Taking their pleasure in a flowery plain,
Where poppies and the red anemone,
And many another leaf of cramoisy,
Flickered about their feet, and gave their stain
To heels of iron or satin, and the grain
Of silken garments floating far and free,
As in the dance they wove themselves, or strayed
By twos together, or lightly smiled and bowed,
Or curtsied to each other, or else played
At games of mirth and pastime, unafraid
In their delight; and all so high and proud,
They seemed scarce of the earth whereon they trod.

I looked again and saw that flowery space
Stirring, as if alive, beneath the tread
That rested now upon an old man's head,
And now upon a baby's gasping face,
Or mother's bosom, or the rounded grace
Of a girl's throat; and what had seemed the red
Of flowers was blood, in gouts and gushes shed
From hearts that broke under that frolic pace.
And now and then from out the dreadful floor
An arm or brow was lifted from the rest,
As if to strike in madness, or implore
For mercy; and anon some suffering breast
Heaved from the mass and sank; and as before
The revelers above them thronged and prest.

—*Wm. Dean Howells*.

The lion is the truth in its final power; that is, in ultimates.

VETERANS!

—THE—

Chickamauga

Battlefield Dedication is
September 18-20, 1895.
Want to go?

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Church and Society Notices.

The SOCIETY ARCH-TRIUMPHANT meets Tuesdays at 7:30 o'clock P. M., at Beth-Ophrah, Washington Heights, Ill.

All desiring to hear the doctrines of Koreshanity discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday of each month the meeting of the Society is devoted to the transaction of its private business. None are admitted to these meetings but members of the Second Court.

Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

The WOMAN'S MISSION meets every Friday at 2 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreshan Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday evening, at 8 o'clock, at the residence of the Secretary, 1227 McAllister Street, San Francisco, Cal. Information may be obtained by addressing the Secretary.

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Friday afternoon at 2:30 P. M., at the residence of Mrs. A. K. CORNWALL, 917—E. 13th Avenue, Denver, Colo.

Ladies are invited to meet with us and investigate Koreshan Doctrines

The HAVERHILL BRANCH of the Woman's Mission of the Koreshan Unity meets every Friday afternoon at 2:30 o'clock, at the residence of Mrs. L. O. Putnam, No. 21 Cedar St., Haverhill, Mass.

Ladies are invited to attend these meetings and investigate the doctrines of Koreshanity.

VICTORIA BRANCH ASSEMBLY SOCIETY ARCH-TRIUMPHANT, ALLEGHENY, PA.

Society meetings will be held every Tuesday evening, 7:45 P. M., at the home of Ulysses G. Morrow, Allegheny, Pa., until further notice. The first Tuesday of each month is devoted to the private business of the Society, to which only members of the Second Court are admitted.

All who desire to investigate the doctrines of Koreshanity are cordially invited to attend.

AURIGA BRANCH ASSEMBLY SOCIETY ARCH-TRIUMPHANT, DENVER, COLO.

The Society Arch-Triumphant meets every Tuesday, 7:30 P. M., at the rooms of Mrs. O. S. Fowler, 606 California B'd'g. The first Tuesday evening of each month is devoted to the private business of the Society. Only members of the Second Court will be admitted to this meeting.

All who desire to investigate the doctrines of Koreshanity are cordially invited to attend the public meetings.

THE HAVERHILL BRANCH ASSEMBLY SOCIETY ARCH-TRIUMPHANT, HAVERHILL, MASS.

Society meetings will be held every Tuesday evening, 7:30 P. M. at 172 Merrimac St., Haverhill, Mass. The first Tuesday evening of each month is devoted to private business. Only members of the second court will be admitted to this meeting.

All desiring to investigate the teachings of Koreshanity are invited to attend the open meetings.

Analogous Reasoning.

This word *analogous* is formed from the Greek *ana*, according to, and *logos*, word. Hence, analogous reasoning is reasoning according to the word; and the Word in the supreme sense is God. "In the beginning was the Word, and the Word was with God, and the Word *was* God." Now this Word which was God was manifest in the flesh as Jesus, the Christ. "And the Word was made flesh and dwelt among us, full of grace and truth." "For the law was given by Moses, but grace and truth came by Jesus, the Christ." To understand the truth as involved in Jesus is to possess the key to unlock all the doors of knowledge. Jesus was the promised seed. In the seed is involved all the elements of the tree in the same proportions as manifest in the evolved, or unfolded, tree. Jesus was the life and light center, the seed, of the universe. All the elements of the universe were involved in him. To

understand the law as operative in him, is to possess the measure of universal law; and according to this Word, that is, analogously, truth in all domains is accessible.—*Ella M. Castle.*

Government Belongs to the People.

The day of reckoning and of the swift execution of God's vengeance is upon us, and as the oppressor has heaped up treasure unto the day of wrath, vengeance will surely fall upon his own head. This is said neither in the spirit of threat nor revenge. The competitive system—being the Devil's plan and incentive to human activity—must go, and the system of united life be substituted. If all men would fall into the line of peaceful but revolutionary progress, and submit gracefully to the equitable adjustment of human relations, there might be a preclusion of the disastrous termination of the dispensation. The bad so completely permeates the whole system of

ecclesiastical and secular activity that dominion throughout the world is the Devil's.

The course pursued by the rich toward the poor, we utterly detest and abhor. That inaugurated by the lawless, though poor, moved by the spirit of animosity, is equally despicable; yet it will be noticed that lawlessness is always commendable and commended when the execution of its behests favors "*our side*" of the question.

Our government is a commonwealth. Its treasury is a common interest. It belongs to the people. Quiet patience, perseverance, united action, and the Spirit of Almighty God incentive sweeping the great tide of human sympathy and brotherly love, will restore to the people their rights so dearly purchased by our Revolutionary Fathers, *socialists*, (including Washington,) who defied their country's laws, but are glorious in our estimation because their lawlessness resulted in our liberty.

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